ENCHIRIDION:

Containing

INSTITUTIONS,

DIVINE { Contemplative. / Practical.

MORAL { Ethical. / Oeconomical. / Political.

WRITTEN

BY

FRA. QUARLES.

LONDON,

Printed for *A. Mosely*, and are to be sold by *Thomas Helder* at the Angel in *Little Britain*. 1667.

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To the glorious Object of our expectation, CHARLES Prince of WALES.

Sir,

When Subjects bring Presents to their Princes, 'tis not because their Prince wants them, but that Subjects want better ways to expresse the bounty of their unknown affections; I know Your Highnesse wants not the best means that all the World affords, to ground and perfect You in all those Princely Qualities, which befits the hopeful Son of such a Royal Father; yet the boldnesse of my zeal is such, that nothing can call back mine Arm, or stay the progresse of my Quill, whose emulous desire comes short of none in the expressions of most loyal and unfeign'd affection. To which end, I have presum'd to consecrate these few lines to Your illustrious Name, as Rudiments

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diments *to ripen (and they will ripen) with Your growing youth, if they but feel the Sunshine of your gracious eye. My service in this subject were much too early for Your Princely view, did not Your apprehension as much transcend the greenness of your years; the forwardness of whose spring thrusts forth these hasty leaves. Your Highness is the expectation of the present Age, and the point of future hopes: and cursed be he that both with Pen and Prayers, shall not be studious to advantage such a high priz'd Blessing: live long our Prince: and when Your Royal Father shall convert His Regal Diadem into a Crown of Glory, inherit his* Vertues *with his* Throne, *and prove another* Phœnix *to succeeding generation:: So*

Pray'd for, and Propheſied,

B Y,

Your Highneſſe moſt Royal,

and moſt humble Servant

FRA. QUARLES

TO
The Reader.

ALL *Rules* are not Calculated for the *Meridian* of every *State*. If all Bodies had the same *Constitution*; or all *Constitutions* the same *Alterations*; and all *Alterations* the same *Times*, the Emperick were the best Physician. If all States had the same *Tempers* and *Distempers*, and both the same *Conservatives*, and the same *Cures*, Examples were the best directions, and Rules digested from those Examples, were even almost infallible. The Subject of Policy is *Civil Government*; the Subject of that Government is Men; the Variablenesse of those Men dis absolutes all *Rules*, and limits all *Examples*. Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no Exceptions can shake. The very Discipline of the Church establish'd, and confirm'd by the infallible choice, is not tyed to all *Times*, or to all *Places*. What we here present you

with, as they are no *Rocks* to build perpetuity upon, so they are not *Rocks* to split Belief upon: It is less danger to rely upon them than to neglect them: Nor let any think (in these Pamphleting Dayes, and Audacious Times of unlicens'd *Pasquels*) I secretly reflect upon Particulars, or look through a *Mask* upon the Passage, of these Distempered Times; Far be it off from my Intention, or your Imaginations: My true Ambition is to present these few *Political Observations* to the Tender youth of my Thrice-Hopeful Prince, which, like an Introduction, may lead Him to the Civil Happiness of more Refined Dayes, and Ripen Him in the Glorious Vertues of His Renowned Father, when Heaven, and the Succeeding Age, shall style Him with the Name of *CHARLES* the Second.

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Enchiridion.

Cent. 1.

CHAP. I.

PIety and Policy, are like *Martha* and *Mary*, Sisters: *Martha* fails, if *Mary* help not; and *Mary* suffers, if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy go hand in hand, there War shall be just, and Peace honorable.

CHAP.

CHAP. II.

LEt not civil discords in a forreign Kingdom, encourage thee to make invasion. They that are factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common Enemy: Those whom civil commotions set at variance, foreign Hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertain better.

CHAP. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror sits secure upon his new got Throne, so long as they subsist in power, that were

were dispoil'd of their possessions by his Conquest.

CHAP. IV.

LEt no price nor promise of Honour bribe thee to take part with the Enemy of thy natural Prince: Assure thy self whoever wins, thou art lost: If thy Prince prevail, thou art proclaimed a Rebel, and branded for death; If the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason, hates the Traytor.

CHAP. V.

IF thy strength of parts hath rais'd thee to eminent place in the Common-wealth, take heed thou sit sure: If not, thy fall will be the greater: As Worth is fit matter for Glory, so Glory is a fair mark for Envy. By

how

how much the more thy Advancement was thought the Reward of Desert; by so much thy fall will administer matter for disdain: it is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be depress't as dangerous.

CHAP. VI.

IT is the duty of a Statesman, specially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines: which being declin'd, is not commonly reduced without that extremity, the danger whereof, rather ruines than rectifies. Fundamental Alterations, bring in evitable Perils.

CHAP. VII.

THere be three sorts of Government; Monarchical, Aristocra-

tica

tical, Democratical; and they are apt to fall three several wayes into ruine: The first by Tyranny, the second by Ambition; the last by Tumult. A Common-wealth grounded upon any one of these, is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

CHAP. VIII.

LEt not the proceedings of a Captain, though never so commendable, be confin'd to all Times: As these alter, so must they: If these vary and not they, ruine is at hand: He least fails in his design, that meets Time in its own way; And he that observes not the Alterations of the Times, shall seldom be victorious but by chance: but he that cannot alter his course according to the Alterations of the Times shall never be a Conquerer: He is a wise Com-

Commander; and only he, that can discover the change of Times, and changes his proceedings according to the Times.

CHAP. IX.

IF thou desire to make War with a Prince, with whom thou hast formerly ratified a league; assail some Ally of his, rather than himself: If he resent it, and come, or send in aid, thou hast a fair Gale to thy desires: If not, his infidelity in not assisting his Ally, will be discovered: Hereby thou shalt gain thy self advantage, and facilitate thy designs.

CHAP. X.

BEfore thou undertake a War, let thine eye number thy forces, and let thy judgement weigh them: if thou hast a rich Enemy, no matter how

how poor thy Souldiers be, if courageous and faithful: Truſt not too much the power of thy Treaſure, for it will deceive thee, being more apt to expoſe thee for a Prey than to defend thee: Gold is not able to find good Souldiers; but good Souldiers are able to find out Gold.

CHAP. XI.

IF the Territories of thy Equal enemy are ſituated far South from thee, the advantage is thine, whether he make offenſive or defenſive war: If North, the advantage is his: Cold is leſſe tolerable than Heat: This is a friend to Nature, that an enemy.

CHAP. XII.

IT is not only uncivil, but dangerous for Souldiers, by reproachful words, to throw diſgrace upon the Enemy. Baſe Terms are Bellows

to

to a flaking Fury, and Goads to quicken up revenge in a fleeing Foe: He that objects Cowardize against a failing enemy, adds spirit to him, to disprove the aspersion, at his own cost: It is therefore the part of a wise Souldier to refrain it; or of a wise Commander to punish it.

CHAP. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to some loss) than seek for satisfaction by the Sword; lest while they two weaken themselves by mutual blows, a third decide the Controversie to both their Ruines. When the Frog and the Mouse could not take up the quarrel, the Kite was Umpire.

CHAP.

CHAP. XIV.

LEt that Common-wealth which desires to flouriſh, be very ſtrict both in her puniſhments, and Rewards, according to the merits of the Subject, and offence of the Delinquent: let the ſervice of the Deſerver be rewarded, leſt thou diſcourage Worth; and let the Crime of the offender be puniſh'd, leſt thou encourage Vice: the neglect of the one weakens a Common-wealth, the omiſſion of both ruines it.

CHAP. XV.

IT is wiſdom for him that ſits at the Helm of a ſetled State, to demean himſelf toward his Subjects at all times ſo, that upon any evil accident, they may be ready to ſerve his occaſion: He that is only gracious at the approach of a danger, will

will be in danger, when he expects deliverance.

CHAP. XVI.

IN all designs, which require not sudden execution, take mature deliberation, and weigh the convenients, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, lays himself open to his own Ruine, and makes himself prisoner to his own tongue.

CHAP. XVII.

LIberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach, by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

CHAP.

CHAP. XVIII.

IT is the excellent property of a good and wise Prince, to use War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief, or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakned with the disease, is bold too long, and wise too late. That Peace is too precise, that limits the justness of a War to a Sword drawn, or a Blow given.

CHAP. XIX.

LET a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to

execute their pleasures; but they have means at pleasure to execute their desires: Ambition to Rule is more vehement, than Malice to Revenge.

CHAP. XX.

BEfore thou undertake a War, cast an impartial Eye upon the Cause: If it be just, prepare thy Army, and let them all know, they fight for God and thee: It adds fire to the spirit of a Souldier, to be assured, that he shall either prosper in a fair War, or perish in a just Cause.

CHAP. XXI.

IF thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State. If She make Allyance with the Contribution of Mony, it is an evident sign of weakness

neſſe: If with her valour, or repute of forces; it manifeſts a native ſtreugth: It is an infallible ſign of power, to ſell friendſhip, and of weakneſs to buy it: That which is bought with Gold, will hardly be maintained with ſteel.

CHAP. XXII.

IN the calmes of Peace it is moſt requiſite for a Prince, to prepare againſt the ſtorms of War, both Theorically, in reading Heroick Hiſtories, and Practically, in maintaining Martial diſcipline: Above all things, let him avoid idleneſs, as the bane of Honour; which in Peace, indiſpoſes the Body; and in War, effeminates the Soul: He that would be in War victorious, muſt be in Peace laborious.

CHAP. XXIII.

IF thy two neighbouring Princes fall out, ſhew thy ſelf, either a true Friend, or a fair Enemy; It is indiſcretion to adhere to him whom thou haſt leaſt cauſe to fear, if he vanquiſh: *Neutrality* is dangerous, whereby thou becomeſt a neceſſary Prey to the Conquerour.

CHAP. XXIV.

IT is a great argument of a Princes wiſdom, not only to chuſe, but alſo to prefer wiſe Counſellors: and ſuch are they, that ſeek leſs their own advantages than his, whom wiſe Princes ought to reward, leſt they become their own Carvers; and ſo, of good Servants, turn bad Maſters.

CHAP

CHAP. XXV.

IT much conduces to the dishonour of a King, and the ilfare of his Kingdom, to multiply Nobility, in an over-proportion to the Common people: Cheap Honour darkens Majesty; and a numerous Nobility, brings a State to necessity.

CHAP. XXVI.

IT is very dangerous to try experiments in a State, unless extreme necessity be urgent, or popular utility be palpable: It is better for a State to connive a while at an inconvenience, than too suddenly to rush upon a Reformation.

CHAP. XXVII.

IF a valiant Prince be succeeded by a weak Successour, he may for

a while, maintain a happy State, by the remaining vertue of his glorious Predeceſſor : But if his life be long, or dying he be ſucceeded by one leſs valiant than the firſt; the Kingdom is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son : When *Alexander* ſucceeded *Philip*, the World was too little for the Conquetor.

CHAP. XXVIII.

IT is very dangerous for a Prince or Republick, to make continual practice of cruel exaction : For, where the Subject ſtands in ſenſe, or expectation of evil, he is apt to provide for his ſafety, either from the evil he feels, or from the danger he fears; and growing bold in Conſpiracy, makes Faction; which Faction is the Mother of Ruine.

CHAP.

CHAP. XXIX.

BE careful to consider the good, or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evil, provide against it: As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury,) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by Flight, or Agreement.

CHAP. XXX.

THat Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of Strangers than his own Peo-

ple, shall build them more secure in the affections of his Subjects.

CHAP. XXXI.

CArry a watchful Eye upon dangers before they come to ripeneſſe, and when they are ripe, let looſe a ſpeedy hand: He that expects them too long, or meets them too ſoon, gives advantage to the evil: Commit their beginnings to *Argus* his hundred Eyes, and their ends to *Briarens* his hundred Hands, and thou art ſafe.

CHAP. XXXII.

OF all the difficulties in a State, the Temper of a true Government moſt felicifies and perpetuates it: Too ſudden Alterations diſtemper it. Had *Nero* turned his Kingdom as he did his Harp, his Harmony had been more honourable, and his Reign more proſperous. CHAP.

CHAP. XXXIII.

IF a Prince, fearing to be aſſail'd by a foreign Enemy, hath a well-arm'd people, well addreſt for War, let him ſtay at home, and expect him, there: But if his ſubjects be unarm'd, or his Kingdom unacquainted with the ſtroke of War, let him meet the enemy in his Quarters. The farther he keeps the War from his own Home, the leſs danger. The Seat of War is alwayes miſerable.

CHAP. XXXIV.

IT is a neceſſary wiſdom for a Prince to grow in ſtrength, as he encreaſes in Dominions: it is no leſs virtue to keep, than to get: Conqueſts not having power anſwerable to their greatneſs, invite new Conquerours to the ruine of the old.

CHAP.

CHAP. XXXV.

IT is great prudence in Statesmen to discover an inconvenience in the birth; which, so discovered, is easie to be suppreſt: But if it ripen into a Custom, the sudden remedy thereof, is often worse than the disease: in such a Case, it is better to temporize a little, than to struggle too much. He that oppoſes a full-ag'd inconvenience too suddenly, strengthens it.

CHAP. XXXVI.

IF thou hast Conquer'd a Land, whose Laws & Language differs not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body: But if the Laws and Language differ, it is difficult to maintain thy Conqueſt; which that thou

thou may'ſt the eaſier do, obſerve three things: Firſt, to live there in perſon, (or rather ſend Colonies:) Secondly, to aſſiſt the weak inhabitants, and weaken the mighty: Thirdly, to admit no powerful Foreigner to reſide there: Remember *Lewis* the thirteenth of *France*: how ſuddenly he took *Milan*, and how ſoon he loſt it.

CHAP. XXXVII.

IT is a gracious wiſdom in a Prince, in Civil Commotions, rather to uſe *Juleps* than *Phlebotomy*; and better to breath the diſtemper by a wiſe delay, than to correct it with too raſh an Onſet: It is more honourable, by a ſlow preparation to declare himſelf a gracious Father, than by a haſty War to appear a furious Enemy.

CHAP.

CHAP. XXXVIII.

IT is wisdom in a Prince in fair weather to provide for Tempests: he that so much relies upon his peoples faith, to neglect his own preparation, discovers more confidence than wisdom: He that ventures to fall from above, with hopes to be catch'd below, may be dead e'r he come to ground

CHAP. XXXIX.

HE that would reform an intent State in a free City, buys convenience with a great danger: To work this Reformation with the less mischief, let such a one keep the shadows of their ancient Customs, though in substance they be new: Let him take heed when he alters the natures of things, they bear at least the ancient names. The Com-

Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

CHAP. XL.

UPon any difference between foreign States, it is neither safe nor honourable for a Prince, either to buy his Peace, or to take it up at interest: He that hath not a sword to command it, shall either want it, or want Honour with it.

CHAP. XLI.

IT is very requisite for a Prince, not only to weigh his designs in the flower, but likewise in the fruit: He is an unthrift of his honour that enterprizes a design, the falling wherein may bring him more Disgrace, than the success can gain him Honour.

CHAP.

CHAP. XLII.

IT is much conducible to the happineſſe of a Prince, and the ſecurity of his State, to gain the hearts of his Subjects: They that love for fear, will ſeldom fear for love: it is a wiſe Government which gains ſuch a tye upon the Subject, that he either cannot hurt, or will not: But that Government is beſt and moſt ſure, when the Subject joys in his obedience.

CHAP. XLIII.

LEt every Souldier Arm his mind with hopes, and put on courage: Whatſoever diſaſter falls, let not his heart ſink. The paſſage of providence lies through many crooked ways: A deſpairing heart is the true Prophet of approaching evil: His actions may weave the webs of Fortune, but not break them.

CHAP.

CHAP. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power, or State-employment, from the malicious scandals of the giddy-headed multitude, and to punish it with great severity: Scandal breeds Hatred; Hatred beget Division; Division makes Faction, and Faction brings Ruine.

CHAP. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick Commotions, or Forreign Invasions, is in the hearts of his Subjects; And the means to gain that strength is, in all his actions to appear for the publick good, studious to contrive, and resolute to perform.

CHAP. XLVI.

A Kingdom is a great building, whose two main supporters are the Government of the State, and the Government of the Church: It is the part of a wise Master, to keep those Pillars in their first posture, irremoveable: If either fail, it is wisdom rather to repair it, than remove it: He that pulls down the old, to set up a new, may draw the Roof upon his head, and ruine the Foundation.

CHAP. XLVII.

IT is necessary Wisdom in a Prince to encourage in his Kingdom, *Manufacture*, *Merchandise*, *Arts*, and *Armes*: In *Manufacture* lye the Vital Spirits of the Body Politique: In *Merchandise*, the Spirits Natural: In *Arts* and *Arms*, the Animal. If either of these languish, the Body droops:

droops: As these flourish, the body flourishes.

CHAP. XLVIII.

TRue Religion is a Setler in a State, rather than a Stickler; While she confirms an establish'd Government, she moves in her own Sphear: But when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard: When she keeps the Keys, she sends Showers of Milk: But when she draws the Sword, she sails in Seas of Blood: Labour therefore to settle Religion in the Church; and Religion shall settle Peace in thy Land.

CHAP. XLIX.

IF thou entertain any Foreign Souldiers into thine Army, let them bear thy Colours and be at thy Pay, lest they intereſt their own Prince:

Prince: Auxiliary Souldiers are the most dangerous: A foraign Prince needs no greater invitation to seize upon thy City, than when he is required to defend it.

CHAP. L.

BE cautious in undertaking a design, upon the report of those that are banished their Country, lest thou come off with shame, or loss, or both. Their end expects advantages from thy Actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy ruine.

CHAP. LI.

IF thou endeavourest to make a Republique in a Nation where the Gentry abounds, thou shalt hardly prosper in that design: And if thou would'st erect a Principality in a Land, where there is much equali-

ty

ty of people, thou ſhalt not eaſily effect it. The way to bring the firſt to paſs, is to weaken the Gentry: The means to effect the laſt, is to advance and ſtrengthen ambitious, and turbulent Spirits; ſo that being placed in the midſt of them; their forces may maintain thy power; and thy favour may preſerve their ambition: Otherwiſe there ſhall be neither proportion nor continuance.

CHAP. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future miſchiefs, than to have a potent Arme for ſuppreſſing preſent evils: Miſchiefs in a State are like Hectique Feavers in a Body: In the beginning hard to be known, but eaſie to be cured; but, let it alone a while, it becomes more eaſie to be known, but more hard to be cured.

CHAP.

CHAP. LIII.

IF a Kingdom be apt to Rebellion, it is wisdom to preserve the Nobility and Commons at variance: Where one of them is discontented, the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthned by the Commons: Then is danger, when the Commonalty troubles the water, and the Nobility steps in.

CHAP. LIV.

IT is very requisite for a Prince to have an Eye that the Clergy be elected, and come in, either by collation from him, or particular Patrons, and not by the People; and that their power hold dependance upon home, and not foreign Authority: It is dangerous in a Kingdom, where the *Crosiers* receive not their Power from a Regal Sword.

CHAP.

CHAP. LV.

IT is a perilous weakneſs in a State to be ſlow of reſolution in the time of War: To be irreſolute in determination is both the ſign, and the ruine of a weak State: Such affairs attend not Time: Let the wiſe Stateſman therefore abhor delay, and reſolve rather what to do, than adviſe what to ſay: Slow deliberations are Symptoms, either of a faint Courage, or weak Forces, or falſe Hearts.

CHAP. LVI.

IF a Conquerer hath ſubdued a Country, or a City abounding with pleaſures, let him be very circumſpect to keep himſelf, and his Souldiers temperate. Pleaſures being effeminacy; and effeminacy fore-runs ruine: Such conqueſts, without blood or ſweat, ſufficiently do revenge themſelves upon their intemperate Conquerours.

CHAP

CHAP. LVII.

IT is an infallible ſign of approaching ruine in a Republike, when Religion is neglected, and her eſtabliſh'd Ceremonies interrupted: Let therefore that Prince that would be potent, be pious; and that he may puniſh looſneſs the better, let him be religious. The joy of *Jeruſalem* depends upon the peace of *Sion.*

CHAP. LVIII.

LEt that Prince that deſires full Soveraignty, temper the greatneſs of too potent a Nobility: A great and potent Nobility quickens the people, but preſſes their fortunes: It adds Majeſty to a *Monarch*, but diminiſhes his power.

CHAP. LIX.

IT is dangerous for a Prince to uſe ambitious *Natures*, but upon neceſſity,

ceſſity, either for his Wars, or to be Skreens to his dangers, or to be Inſtruments for the demoliſhing inſolent greatneſs: And that they may be the leſs dangerous, let him chuſe them rather out of mean births, than noble; and out of harſh natures, rather than plauſible. And always be ſure to ballance them with thoſe that are as proud as they.

CHAP. LX.

LEt Princes be very circumſpect in the choice of their Counſellours, chuſing neither by the greatneſs of the beard, nor by the ſmoothneſs of the face; let him be wiſe, but not crafty: active, without private ends: couragiouss without malice; religious, without faction: ſecret, without fraud: one better read in his Princeſs buſineſs, than his nature: and a Riddle only to be read above.

CHAP.

CHAP. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisdom in a Prince, rather to depress it, than suppress it: All alterations in a fundamental Government bring apparent dangers; but too sudden alteration threatens inevitable ruine. When *Aaron* made a Moulten Calf, *Moses* altered not the Government, but reproved the Governour.

CHAP. LXII.

BEfore thou build a Fortress, consider to what end: if for resistance against the Enemy, it is useless; a valiant Army is a living Fortress: If for suppressing the Subject, it is hurtful: it breeds jealousies, and jealousies beget hatred: If thou hast a strong Army to maintain it, it adds nothing to thy strength: if thy Army be weak, it conduces much to thy danger;

danger: The ſureſt Fortreſs is the hands of thy Souldiers, and the ſafeſt Citadel is the hearts of thy Subjects.

CHAP. LXIII.

IT is a Princely Alchymie, out of a neceſſary War, to extract an honourable Peace; and more beſeeming the Majeſty of a Prince, to thirſt after Peace, than Conqueſt: Bleſſedneſs is promis'd to the Peace-maker; not to the Conqueror. It is a happy State, whoſe Prince hath a peaceful hand, and a martial heart, able both to uſe Peace, and to manage War.

CHAP. LXIV.

IT is a diſhonourable thing for a Prince to run in debt for State-ſervice; but to pay it in the pardon of a Criminal Offence, is moſt dangerous. To cancel the faults of Subjects, with their deſerts, is not only

the Symptom of a disordered Common-wealth, but also of her Ruine.

CHAP. LXV.

LEt not a Commander be too forward to undertake a War, without the person of his Prince: It is a thankless employment, where mischief attends upon the best success; and where (if a *Conqueror*) he shall be in danger, either through his own ambition, or his Princes suspition.

CHAP. LXVI.

IT is a great oversight in a Prince, for any respects, either Actively, or Passively, to make a Foreign Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to take the advantage of his own weakness.

CHAP. LXVII.

WHen the humours of the people are ſtirr'd by diſcontents, or popular grief, it is wiſdom in a Prince to give them moderate liberty to evaporate: He that turns the humour back too haſtily, makes the wound bleed inwardly, and fills the body with malignity.

CHAP. LXVIII.

IF having levyed an Army, thou findeſt thy ſelf too be weak, either through the want of Men or Mony, the longer thou delayeſt to fight, the greater thy Inconvenience grows: If once thy Army falls aſunder, thou certainly loſeſt by thy delay: where hazarding thy fortunes betimes, thou haſt the advantage of thy men, and mayſt by fortune winne the day: It is leſs diſhonour

to be overcome by force, then by slight.

CHAP. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Souldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favourite of Fortune.

CHAP. LXX.

CLemency and mildness is most proper for a Principality, but reservedness & severity for a Republick; but moderation in both: excess in the one breeds contempt; in the other hatred; when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgment.

CHAP.

CHAP. LXXI.

IT is very requisite for a Prince that desires the continuance of Peace, in time of Peace to encourage, and respect his Commanders: when brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the Cause, and by suggesting inducements to new Wars, disturb and unsettle the old Peace, buying private honour with publick danger.

CHAP. LXXII.

BE not covetous for priority in advising thy Prince to a doubtful attempt, which concerns his State: if it prosper, the Glory must be his; if it fail, the dishonour will be thine: when the Spirit of a Prince is stopped in the discharge, it will recoyl and wound the first adviser.

CHAP. LXXIII.

IF being the Commander of an Army, thou espiest a gross and manifest error in thine Enemy, look well to thy self, for treachery is not far off: He whom desire of victory binds too much, is apt to stumble at his own Ruine.

CHAP. LXXIV.

IT is the height of a provident Commander not only to keep his own designs indiscoverable to his Enemy; but likewise to be studious to discover his: He that can best do the one, and neareſt gues at the other, is the next step to a Conqueror. But the that falls in both, must either ascribe his Overthrow to his own folly, or his victory to the hand of Fortune.

CHAP. LXXV.

IF thou be ambitious of Honor and yet fearful of the canker of honor, Envy; so behave thy self, that opinion may be satisfied in this, that thou seekest Merit, and not fame; and that thou attributest thy preferment rather to Providence than thy own Vertue: honour is a due debt to the deserver; and whoever envyed the payment of a debt? a just advancement is a providential act; and who ever envied the act of Providence?

CHAP. LXXVI.

IT behoves a Prince to be very circumspect before he make a league; which, being made, and then broke, is the forfeiture of his Honour: He that obtains a Kingdom with the rupture of his faith, hath gain'd the glory of a Conquest, but lost the honour of a Conquerour.

CHAP. LXXVII.

LEt States, that aim at greatneſs, beware leſt new Gentry multiply too faſt, or grow too glorious; where there is too great a diſproportion betwixt the Gentry and the common Subject, the one grows inſolent, the other ſlaviſh: When the body of the Gentry grows too glorious for a Corſlet, there the heads of the vulgar wax too heavy for the Helmet.

CHAP. LXXVIII.

UPon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all ſcruples which may invite them to a neceſſity of defence; whom the fear of ſlavery neceſſitates to fight, the boldneſs of their reſolution will diſadvantage the aſſailants, and difficilitate their deſign: Senſe of neceſſity juſtifies the War, and they are hopeful in

their Arms, who have no other hope but in their Arms.

CHAP. LXXIX.

IT is good for States & Princes (if they uſe ambitious men for their advantage) ſo to order things, that they be ſtill progreſſive, rather than retrograde: When ambitious men find an open paſſage, they are rather buſie than dangerous; and if well watch'd in their proceedings, they will catch themſelves in their own ſnare, and prepare a way for their own deſtruction.

CHAP. LXXX.

OF all Recreations, Hunting is moſt proper to a Commander; by the frequency whereof, he may be inſtructed in that neceſſary knowledge of ſituation, with pleaſure; which, by earneſt experience, would

be dearly purchas'd. The Chase is a fair resemblance of a hopeful War, proposing to the pursuer a flying Enemy.

CHAP. LXXXI.

EXpect the Army of thy Enemy on plain and easie ground, & still avoid mountainous and rocky places, and strait passages, to the utmost of thy power: it is not safe to pitch any where, where thy forces cannot be brought together: he never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

CHAP. LXXXII.

IT matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect and

and danger, if not corrected, and supported by the fair repute of some extraordinary endowments: No matter whether black or white, so the Steed be good.

CHAP. LXXXIII.

IT is the safest way in a Martial expedition, to commit the main charge to one: Companions in command, beget confusions in the Camp: When two able Commanders are joyn'd in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the Enemy.

CHAP. LXXXIV.

IT is a high point of Providence in a Prince to observe popular sects in their first rise, and with a severe hand, to nip them in the Bud: But being once full ag'd, it is wisdom not to oppose them with too strong

a hand, lest in suppressing one, there arise two: a soft current is soon stopped; but a strong stream resisted, breaks into many, or overwhelms all.

CHAP. LXXXV.

IT makes very much to thy advantage to observe strictly the National vertues, and vices and humours of foreign Kingdoms, whereby the times past shall read useful Lectures to the times present: He that would see what shall be, let him consider what hath been.

CHAP. LXXXVI.

IF, like *Manlius*, thou command stout and great things, be like *Manlius*; stout to execute great commands: It is a great blemish in Soveraignty, when the Will roars, and the Power whispers: If thou canst not execute as freely as thou command'st command, no mote than what thou mayest as freely execute.

CHAP. LXXXVII.

IF one Prince desire to obtain any thing of another, let him if occasion will bear it) give him no time to advise: Let him endeavour to make him see a necessity of sudden resolution, and the danger either of denial or delay; He that gives time to resolve, gives leasure to deny, and warning to prepare.

CHAP. LXXXVIII.

LEt not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead lift: When the Enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy Forces for the last blow; so shall the honour he hath gained by his valour increase the glory of thy Victory: Foregames, when they prove, are speediest; but after-games, if wisely play'd are surest.

CHAP.

CHAP. LXXXIX.

IT is very requisite for a Prince to keep the Church always in proportion to the State. If the Government of the one be *Monarchical*, and the other *Democratical*, they will agree, like Metal joyned with Clay, but for a while. Durable is that State, where *Aaron* commands the people, and where *Moses* commands *Aaron*; but most happy in the continuance, where God commands both.

CHAP. XC.

LEt not the Covetousnesse of a Captain purloyn to his own use, or any way bereave his Souldiers of any profit due unto their service, either in their means, or spoils: Such injuries (being quickn'd by their dayly necessities) are never forgot: What Souldiers earn with the hazard of their lives, (if not enjoy'd) prophetes overthrow in the next Battel.

CHAP.

CHAP. CXI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince; so shall he the better punish the vices of his degenerate Subjects, so shall they truly er prize vertue, and follow it, being exemplified in their Prince.

CHAP. CXII.

IT is the property of a wise Commander, to cast an eye rather upon Actions, than upon Persons, and rather to reward the Merits of Men, than to read the Letters of Ladies. He that for favour, or reward, prefers a worthlesse Souldier, betrayes a Kingdom, to advance a Traytor.

CHAP. XCIII.

WHere Order and Fury are well acquainted, the War prospers,

prosperS, and Souldiers end no lesse men than they begun: Order is quickned by Fury, and Fury is regulated by Order: But where order is wanting, Fury runs her own way, and being an unthrift of its own strength, failing in the first assault cravens; and such, beginning more than Men, end lesse than Women.

CHAP. XCIV.

IT is the quality of a wise Commander, to make his Souldiers confident of his wisdom, & their own strength: If any danger be, to conceal it; if manifest, to lessen it: Let him possess his Army with the justness of the War, and with a certainty of the Victory. A good cause makes a stout heart, and a strong arm. They that fear an overthrow, are half conquered.

CHAP.

CHAP. XCV.

IT is requisite in a General, to mingle Love with the severity of his Discipline: They that cannot be induced to fear for Love, will never be inforced to love for Fear: Love opens the heart, fear shuts it: That encourages, this compells, And Victory meets encouragement, but flees compulsion.

CHAP. XCVI.

IT is the part of a well advised State, never to entrust a weighty service, unto whom a noted injury, or dishonour hath been done; He can never be zealous in performance of service, the height of whose expectation, can rather recover a lost Name, than gain a fresh Honour.

CHAP. XCVII.

THree ways there be to begin a Repute, and gain Dignities in a Common-

Common-wealth. The first, by the vertue of glorious Parents, which, till thou degenerate too much, may raise thee upon the wings of Opinion. The second is, by associating with those, whose Actions are known eminent. The third, by acting some Exploit, either publick or private, which in thy hand hath proved honourable. The two first may miss being founded on Opinion: the last seldom fails, being grounded upon Evidence.

CHAP. XCVIII.

IF thou art call'd to the Dignity of a Commander, dignify thy Place by thy Commands: And that thou mayest be the more perfect in commanding others, practice upon thy self. Remember thou art a Servant to the Publick weal, and therefore forget all Private Respects, either of Kin or Friend. Remember thou art a Champion for a Kingdom, forget therefore all Private Affections, ei-

ther

ther of Love or Hate. He that would do his Country right, must not be too sensible of a personal wrong.

CHAP. XCIX.

IT is the part of a wise Commander to read Books not so much as Men, nor Men so much as Nations. He that can discern the inclinations, conditions, and passions of a Kingdom, gains his Prince a great advantage both in Peace and War.

CHAP. C.

AND you, most High and Mighty Princes of this lower World, who at this intricate & various game of War, vye Kingdoms, and win Crowns, and by the death of your renowned Subjects, gain the lives of your bold-hearted Enemies; Know, there is a *Quo Warranto*, whereto you are to give account of your Eye-glorious actions, according to the righteous rules of sacred justice: How war-

warrantable it is to rend Imperial Crowns from off the Soveraign heads of their too weak Poſſeſſors; or to ſnatch Scepters from out the conquered hand of Heavens annointed Majeſty, and by your vaſt ambitions, ſtill to enlarge your large Dominions, with Kingdoms raviſht from their natural Princes, judge you? O let your brave deſigns, and well-weighed actions, be as juſt as ye are glorious; and conſider, that all your Wars, whoſe ends are not to defend your own Poſſeſſions, or to recover your Diſ-poſſeſſions, are but Princely Injuries, which none but Heaven can right. But where neceſſity ſtrikes up her hard Alarms, or wrong'd Religion beats her zealous Marches, Go on, and proſper, and let both Swords and Stratagems proclaim a Victory, whoſe nois'd Renown may fill the World with your eternal Glory.

The End of the Firſt CENTURY.

To

To the fair Branch of growing Honour, and true Vertue, Mrs. *ELIZABETH USHER*, only Daughter and Heir apparent to the moſt Reverend Father in God, *JAMES*, Arch-Biſhop of *Armagh*, Lord Primate of all *Ireland*, His Grace.

SWEET LADY,

I *Preſent Your fair hands with this my* Enchiridion, *to begin a new Decade of our bleſt Accompt: If it adde nothing to Your well-inſtructed Knowledge, it may bring ſomewhat to Your well-diſpoſed Remembrance:*

membrance: If either, I have my end, and You my endeavour. The service which I owe, and the affection which I bear Your most Incomparable Parents, challenges the utmost of my ability; wherein, if I could light You but the least step towards the happiness You aim at, how happy should I be? Go forward in the way which You have chosen; wherein if my Hand cannot lead You, my Heart shall follow You; and where the weakness of my Power shews defect, there the vigour of my will shall make supply.

Who am Covetous
of Your Happiness,
in both Kingdoms
and Worlds,

FRA: QUARLES.

Enchiridion.

Cent. 2.

CHAP. I.

A Promise is a child of the understanding and the will: the understanding begets it, the will brings it forth: he that performs it, delivers the mother: he that breaks it, murthers the child. If it be begotten in the absence of the understanding, it is a Bastard, but the child must be kept. If thou mistrust thy understanding, promise not; if thou hast promised, break it not: it is better to maintain a Bastard than to murther a child.

CHAP.

CHAP. II.

CHarity is a naked Child, giving honey to a Bee without wings: naked, becauſe excuſeleſs and ſimple; a Child, becauſe tender and growing; giving honey, becauſe hony is pleaſant and comfortable; to a Bee, becauſe a Bee is laborious and deſerving; without wings, becauſe helpleſs and wanting. If thou denieſt to ſuch, thou killeſt a Bee; if thou giveſt to other than ſuch, thou preſerveſt a Drone.

CHAP. III.

BEfore thy undertaking of any deſign, weigh the glory of thy action with the danger of the attempt: if the glory out-weigh the danger, it is cowardize to neglect it: if the danger exceed the glory, it is raſhneſs to attempt it; if the ballances ſtand poiz'd, let thy own Genius caſt them.

CHAP.

CHAP. IV.

WOuld'st thou know the lawfulness of the action which thou desirest to undertake? let thy devotion recommend it to divine blessing: if it be lawful, thou shalt perceive thy heart encouraged by thy prayer: if unlawful, thou shalt find thy prayer discourag'd by thy heart. That action is not warrantable, which either blushes to beg a blessing, or having succeeded, dares not present thanksgiving.

CHAP. V.

IF evil men speak good, or good men evil of thy conversation, examine all thy actions, and suspect thy self. But if evil men speak evil of thee, hold it as thy honour, and by way of thankfulness, love them but upon condition, that they continue to hate thee.

CHAP. VI.

IF thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thy self, is not to displease the best, and the way to displease the best, is to please the most: if thou canst fashion thy self to please all, thou shalt displease him that is *All* in *All*.

CHAP. VII.

IF thou neglectest thy love to thy neighbour, in vain thou professest thy love to God; for by thy love to God, the love to thy neighbour is begotten; and by the love to thy neighbour, thy love to God is nourisht.

CHAP. VIII.

THy Ignorance in unrevealed Mysteries, is the Mother of a saving Faith; and thy understanding

in revealed Truths, is the Mother of a ſacred Knowledge: underſtand not therefore that thou mayeſt believe; but believe that thou mayeſt underſtand: Underſtanding is the wages of a lively Faith, and Faith is the reward of an humble ignorance.

CHAP. IX.

PRide is the Ape of Charity; in ſhow, not much unlike, but ſomewhat fuller of action. In ſeeking the one, take heed thou light not upon the other: they are two Parallels: never but aſunder: Charity feeds the poor, ſo does Pride: Charity builds an Hoſpital, ſo does Pride: in this they differ, Charity gives her glory to God, Pride takes her glory from Man.

CHAP. X.

HAſt thou loſt thy money, and doſt thou mourn? another loſt

it before thou hadſt it; be not troubled: perchance if thou hadſt not loſt it now, it had loſt thee for ever: think therefore what thou rather haſt eſcaped than loſt: perhaps thou hadſt not been ſo much thy own, had not thy mony been ſo little thine.

CHAP. XI.

FLatter not thy ſelf in thy faith to God; if thou want'ſt charity for thy neighbour, and think not thou haſt charity for thy neighbor, if thou want'ſt faith to God; where they are not both together, they are both wanting, they are both dead, if onte divided.

CHAP. XII.

BE not too ſlow in the breaking off a ſinful cuſtome: a quick courageous reſolution is better than a gradual deliberation in ſuch a combat, he is the braveſt Souldier, that lays

lays about him without fear or wit. Wit pleads, fear disheartens; He that would kill *Hydra*, had better strike off one neck than five heads: fell the Tree, and the Branches are soon cut off.

CHAP. XIII.

BE careful rather of what thou dost, than of what thou hast: for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it, in thy sickness. But what thou dost, is thine, and will follow thee to thy grave, and plead for thee, or against thee, at thy resurrection.

CHAP. XIV.

IF thou enjoyest not the God of love, thou canst not obtain the love of God, neither until then canst thou enjoy a desire to love God, nor relish the love of God: Thy love to God is nothing but a faint reflection

of Gods love to thee: till he pleaſe to love thee, thy love can never pleaſe him.

CHAP. XV.

LEt not thy fancy be guided by thine eye, nor let thy will be governed by thy fancy: thine eye may be deceived in her object, and thy fancy may be deluded in her ſubject: Let thy underſtanding moderate between thine eye, and thy fancy, and let thy judgement arbitrate between thy fancy and thy will, ſo ſhall thy fancy apprehend what is true: ſo ſhall thy will elect what is good.

CHAP. XVI.

ENdeavour to ſubdue as well thy iraſcible, as thy concupiſcible affections: To endure injuries with a brave mind, is one half of the conqueſt; and to abſtain from pleaſing

evils with a couragious ſpirit is the other. The ſumm of all humanity, and height of moral perfection, is *Bear*, and *Forbear*.

CHAP. XVII.

IF thou deſire not to be too poor, deſire not to be too rich: He is rich, not that poſſeſſes much, but he that covets no more: and he is poor, not that enjoys little, but he that wants too much. The contented mind wants nothing which it hath not: the covetous mind wants not only what it hath not, but likewiſe what it hath.

CHAP. XVIII.

THE outward ſenſes are the common Cinque-ports where every ſubject lands towards the underſtanding. The ear hears a confuſed noiſe, and preſents it to the com-

mon sense. The common sense distinguishes the several sounds, and conveys it to the fancy. The fancy wildly descants on it. The understanding (whose object is truth) apprehending it to be musick, commends it to the judgment. The judgment severally and jointly examines it, and recommends it to the Will. The Will (whose object is good) approves it, or dislikes it; and the memory records it. And so in the other senses, according to their subjects. Observe this *progress*, and thou shalt easily find where the defect of every action lies.

CHAP. XIX.

THe way to subject all things to thy self, is to subject thy self to Reason: Thou shalt govern many, if Reason govern thee: Would'st thou be crowned the Monarch of a little World? command thy self.

CHAP. XX.

THough thou giveſt all thou haſt for charity ſake, and yet retaineſt a ſecret deſire of keeping it for thy own ſake, thou rather leaveſt it than forſakeſt it. He that hath relinquiſht all things, and not himſelf, hath forſaken nothing. He that ſets not his heart on what he poſſeſſes, forſaketh all things, though he keep his poſſeſſions.

CHAP. XXI.

SEarch into thy ſelf before thou accept the ceremony of honour: If thou art a Palace, honour (like the Sun-bams) will make thee more glorious: If thou art a Dung-hill, the Sun may ſhine upon thee, but not ſweeten thee. Thy Prince may give honour, but not make thee honourable.

CHAP. XXII.

EVery man is a King in his own Kingdom. If Reason command, and Passion obey, his government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel, which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the life of a Prince.

CHAP. XXIII.

A Vow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God and man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful, to necessity of performance: if unlawful, to the necessity of sin: they all take thee prisoner, if the object

ject be lawful, thy performance hath redeem'd thee, if unlawful, blood and tears must ransome thee.

CHAP. XXIV.

IF thou hast any business of consequence in agitation, let thy care be reasonable, and seasonable. Continual standing bent weakens the Bow, too hasty drawing breaks it. Put off thy cares with thy cloaths, so shall thy rest strengthen thy labour, and so shall thy labour sweeten thy rest.

CHAP. XXV.

WHen thy inordinate affections do flame towards transitory happiness, quench them thus: think with thy self, if my Friend should give me what honour he hath to bestow, or bow down to what wealth he hath to give, it could not stay with him, because it is transitory;

tory; nor I with it, because I am mortal. Then revise thy affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

CHAP. XXVI.

With three sorts of men enter no serious friendship: the ingrateful man, the multiloquious man, the coward: the first cannot prize thy favours; the second cannot keep thy council; the third dare not vindicate thy honour.

CHAP. XXVII.

If thou desire the time should not passe too fast, use not too much pastime: thy life in jollity blazes like a Tapour in the wind; the blast of honour wasts it, the heat of pleasure melts it; if thou labour in a painful calling, thou shalt be less sensible

sensible of the flux of Time, and sweetlier satisfied at the time of Death.

CHAP. XXVIII.

GOd is *Alpha* and *Omega*, in the great world; endeavour to make him so in the little world; make him thy Evening Epilogue, and thy Morning Prologue; practice to make him thy last thought at night when thou sleepest; and thy first thought in the morning when thou awakest: so shall thy fancy be sanctified in the night, and thy understanding rectified in the day; so shall thy rest be peaceful, thy labours prosperous, thy life pious, and thy death glorious.

CHAP. XXIX.

BE very circumspect in the choise of thy company. In the society of thine equals thou shalt enjoy more

more pleasure; in the society of thy superiours thou shalt find more profit: to be the best in the company, is the way to grow worse: the best means to grow better, is to be the worst there.

CHAP. XXX.

THink of God (especially in thy devotion) in the abstract, rather than the concrete: if thou conceive him good, thy finite thoughts are ready to terminate that good in a conceived subject; if thou think him great, thy bounded conceit is apt to cast him into a comprehensible figure: conceive him therefore, a diffused goodness without quality, and represent him an incomprehensible greatness without quantity.

CHAP. XXXI.

IF thou and true Religion be not as yet met, or met, unknown, by

these

these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenents erose not the Book of Truth. Thirdly, it is a Religion that takes most from the creature, and gives most to the Creator: if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy life, and protect it to thy death.

CHAP. XXXII.

LEt anothers passion be a lecture to thy reason, and let the Shipwrack of his understanding be a Seamark to thy passion: so shalt thou gain strength out of his weakness, safety out of his danger, and raise thy self a building out of his ruines.

CHAP. XXXIII.

IN the height of thy prosperity expect adversity, but fear it not; if it come

come not, thou art the more ſweetly poſſeſt of the happineſs thou haſt, and the more ſtrongly confirmed; if it come, thou are the more gently diſpoſſeſt of the happineſs thou hadſt, and the more firmly prepared.

CHAP. XXXIV.

TO tremble at the ſight of thy ſin, makes thy faith the leſs apt to tremble: the Devils believe and tremble, becauſe they tremble at what they believe; their belief brings trembling; thy trembling brings belief.

CHAP. XXXV.

AUthology is the way to Theology: until thou ſeeſt thy ſelf empty, thou wilt not deſire to be fill'd; he can never truly reliſh the ſweetneſs of Gods mercy, that never taſted the bitterneſs of his own miſery.

CHAP.

CHAP. XXXVI.

IS any outward affliction fallen upon thee by a temporary loſs? adviſe with thy ſelf, whether it be recoverable or not: if it be, uſe all ſuch lawful and ſpeedy means (the violence and unſeaſonableneſs whereof may not diſadvantage thee in the purſuit) to recover it; if not recoverable, endure with patience what thou canſt not recure with pains: he that carnally afflicts his ſoul for the loſs of a tranſitory good, caſts away the kirnel, becauſe he hath loſt the ſhell.

CHAP. XXXVII.

NAtural anger glances into the breaſts of wiſe men, but reſts in the boſom of fools: in them it is infirmity; in theſe, a ſin: there is a natural anger; and there is a ſpiritual anger; the common object of that, is the perſon; of this, his vice: Be angry, but

ſin

sin not: He that is always angry with his sin, shall seldom sin in his anger.

CHAP. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it; if thou thankfully receive the message, he that sent it will discharge the messenger.

CHAP. XXXIX.

ALl passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evil, there the least passion is too much: where indifferent, there a little is enough.

CHAP. XL.

WHen thou dost evil that good may come thereby, the evil

is surely thine: if good should happen to ensue upon the evil which thou hast done; the good proceeds from God; if therefore thou do evil, thereby to occasionate a good, thou layest a bad foundation for a good building; and servest the Devil that God may serve thee: where the end of evil is good in the intention, there the end of that good is evil in the extention.

CHAP. XLI.

BE as far from desiring the popular love, as fearful to deserve the popular hate; ruine dwells in both: the one will hug thee to death, the other will crush thee to destruction: to escape the first, be not ambitious; to avoid the second, be not seditious.

CHAP. XLII.

WHen thou seest misery in thy brothers face, let him see

mercy

mercy in thine eye: the more the oyl of mercy is powr'd on him by thy pity, the more the oyl in thy Cruſe ſhall be encreaſed by thy Piety.

CHAP. XLIII.

READ not books alone, but men, and amongſt them chiefly thy ſelf: if thou find any thing queſtionable there, uſe the Commentary of a ſevere friend, rather than the gloſs of a ſweet-lip'd flatterer: there is more profit in a diſtaſteful truth, than deceitful ſweetneſſe.

CHAP. XLIV.

IF the opinion of thy worth invite any to the deſire of thy acquaintance, yield him a reſpect ſutable to his quality: too great a reſervation will expoſe thee to the ſentence of Pride; too eaſie acceſs will condemn thee

thee to the cenſure of folly: things too hardly endeavour'd, diſcourage the ſeeker: too eaſily obtain'd diſparage the thing ſought for: too eaſily got, is lowly priz'd, and quickly loſt.

CHAP. XLV.

WHen conveniency of time hath ripen'd your acquaintance, be cautious what thou ſay'ſt, and curteous in what thou doſt: obſerve his inclination: if thou find him weight, make him thine own, and lodge him in a faithful boſom: be not raſhly exceptious, nor rudely familiar: the one will breed contention; the other contempt.

CHAP. XLVI.

WHen Paſſion is grounded upon Fancy, it is commonly but of ſhort continuance: where the foundation

dation is unstable, there the building is not lasting: he that will be angry for any cause, will be angry for no cause; and when the understanding perceives the cause vain, then the judgment proclaims the effect void.

CHAP. XLVII.

IF thou desire to purchase honour with thy wealth; consider first how that wealth became thine: if thy labour got it, let thy wisdom keep it; if oppression found it, let repentance restore it: if thy parents left it, let thy vertues deserve it: so shall thy honour be safer, better, and cheaper.

CHAP. XLVIII.

SIn is a *Basilisk*, whose eys are full of venom, if the eye of thy soul see her first, it reflects her own poyson and kills her; if she see thy soul, unseen,

unseen, or seen too late, with her poyson she kills thee: since therefore thou canst not escape thy sin, let not thy sin escape thy observation.

CHAP. XLIX.

IF thou expectest to rise by the means of him whom thy Fathers greatness rais'd from his service to court preferment, thou wilt be deceiv'd: for the more in esteem thou art, the more sensible is He of what he was, whose former servitude will be chronicled by thy advancement, and glory obscured by thy greatness: however he will conceive it a dead service, which may be interpreted by thee, as a merited reward, rather than a meritorious benefit.

CHAP. L.

TRust not to the promise of a common swearer, for he that dare

dare ſin againſt God, for neither profit nor pleaſure, will treſpaſs againſt thee for his own advantage. He that dare break the precepts of his Father, will eaſily be perſwaded to violate the promiſe unto his Brother.

CHAP. LI.

LEt the greateſt part of the news thou heareſt be the leaſt part of what thou believeſt, leſt the greateſt part of what thou believeſt be the leaſt part of what is true. Where lies are eaſily admitted, the Father of lies will not eaſily be excluded.

CHAP. LII.

DEliberate long before thou conſecrate a Friend; and when thy impartial judgement concludes him worthy of thy boſom, receive him joyfully, and entertain him wiſely: impart

impart thy secrets boldly, and mingle thy thoughts with his: He is thy very self; and use him so: if thou firmly think him faithful, thou mak'st him so.

CHAP. LIII.

AS there is no worldly gain, without some loss, so there is no worldly loss without some gain. If thou hast lost thy wealth, thou hast lost some trouble with it; if thou art degraded from thy honour, thou art likewise freed from the stroak of envie; if sickness hath blurr'd thy beautie, it hath deliver'd thee from pride; set the allowance against the loss, and thou shalt find no loss great: He loses little or nothing, that reserves himself.

CHAP. LIV.

IF thou desire to take the best advantage of thy self (especially in matters where the fancie is most em-

ploy'd) keep temperate diet, use moderate exercise, observe seasonable, and set hours for rest; let the end of thy first sleep raise thee from thy repose: Then hath thy body the best temper: Then hath thy soul the least incumbrance: Then no noise shall disturb thy ear; no object shall divert thine eye: Then, if thy sprightly fancy transport thee not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy self more fit to wear thy Mistresses Favour, than *Apollo's* Bays.

CHAP. LV.

IF thou art rich, strive to command thy mony, lest she command thee: if thou know how to use her, she is thy Servant, if not, thou art her Slave.

CHAP.

CHAP. LVI.

BRing thy Daughter a Husband of her own Religion, and of no hereditary disease; Let his wisdom outweigh his wealth: Let his parentage excel his person; and let his years exceed hers; let thy prayers recommend the rest to Providence: If he prove, thou hast found a Son; if not, thou hast lost a Daughter.

CHAP. LVII.

SO use Prosperity, that Adversity may not abuse thee; if in the one, Security admits no fears; in the other, Despair will afford no hopes: He that in Prosperity can foretel a danger, can in Adversity foresee deliverance.

CHAP. LVIII.

IF thy faith have no doubts, thou hast just cause to doubt thy faith; and if thy doubts have no hope, thou

haſt juſt reaſon to fear deſpair; when therefore thy doubts ſhall exerciſe thy faith, keep thy hopes firm to qualify thy doubts; ſo ſhall thy faith be ſecured from doubts: ſo ſhall thy doubts be preſerved from deſpair.

CHAP. LIX.

IF thou deſire to be truly valiant, fear to do any injury; He that fears not to do evil, is always afraid to ſuffer evil: He that never fears, is deſperate; and he that fears always, is a coward: He is the true valiant man, that dares nothing but what he may, and fear nothing but what he ought.

CHAP. LX.

ANger may repaſt with thee for an hour, but not repoſe with the for a night: The continuance of Anger is Hatred; the continuance of Hatred turns Malice. That Anger is not warrantable which hath ſeen two Suns.

CHAP.

CHAP. LXI.

IF thou ſtand guilty of oppreſſion, or wrongfully poſſeſt of anothers right, ſee thou make reſtitution before thou giveſt an Almes: if otherwiſe, what art thou but a Thief, and makeſt God thy Receiver.

CHAP. LXII.

WHen thou prayeſt for ſpiritual graces, let thy prayer be abſolute; When, for temporal bleſſings, and a clauſe of Gods pleaſure: in both, with faith, and humiliation; ſo ſhalt thou undoubtedly receive what thou deſireſt, or more, or better. Never prayer rightly made, was made unheard; or heard, ungranted.

CHAP. LXIII.

HE that gives all, though but little, gives much, becauſe God looks not to the quantity of the gift, but to the quality of the Givers: He that

desires to give more than he can, hath equall'd his gift to his desire, and hath given more than he hath.

CHAP. LXIV.

BE not too greedy in desiring riches, nor too eager in seeking them: nor too covetous in keeping them: nor too passionate in losing them: the first will possess thy soul of discontent; The second will dispossess thy body of rest; The third will possess thy wealth of thee; The last will dispossess thee of thy self: He that is too violent in the concupiscible, will be as violent in the irascible.

CHAP. LXV.

BE not too rash in the breaking of an inconvenient custom: As it was gotten, so leave it by degrees. Danger attends upon too sudden alterations: He that pulls down a bad building by the great, may be ruin'd by the fall; But he that takes it down Brick by

Brick, may live to build a better.

CHAP. LXVI.

IF thou desire that inestimable grace of saving faith, detest that insatiable vice of damnable, covetousness: It is impossible one heart (though never so double) should lodge both: Faith possesses thee of what thou hast not; Covetousness dis-possesses thee of what thou hast: Thou canst not serve God unless Mammon serve thee.

CHAP. LXVII.

BEware of him that is slow to anger: anger when it is long in coming, is the stronger when it comes, and the longer kept. Abused patience turns to fury: when fancy is the ground of passion, that understanding which composes the fancy, qualifies the passion; But when judgment is the ground, the memory is the recorder.

CHAP. LXVIII.

HE that profeſſes himſelf thy open enemy, arms thee againſt the evil he means thee, but he that diſſembles himſelf thy ſecret friend, ſtrikes beyond caution, and wounds above cure; from the firſt, thou mayſt deliver thy ſelf: from the laſt, good Lord deliver thee.

CHAP. LXIX.

IF thou haſt wrong'd thy Brother in thought, reconcile thee to him in thought; if thou haſt offended him in words, let thy reconciliation be in words; if thou haſt treſpaſſed againſt him in deeds, by deeds be reconciled to him: That Reconciliation is moſt kindly, which is moſt in kind.

CHAP. LXX.

NOt to give to the poor, is to take from him: not to feed the hungry, if thou haſt it, is the utmoſt

of

of thy power to kill him: That therefore thou may'ſt avoid both ſacrilege and murther, be charitable.

CHAP. LXXI.

SO often as thou remembreſt thy ſins without grief, ſo often thou repeateſt thoſe ſins for not grieving: He that will not mourn for the evil which he hath done, gives earneſt for the evil he means to do: Nothing can aſſwage that fire which ſin hath made, but only that water which repentance hath drawn.

CHAP. LXXII.

LOok well before thou leap into the chair of honour: The higher thou climbeſt, the lower thou falleſt: if vertue prefer thee, vertue will preſerve thee; if gold or favour advance thee, thy honour is but pinn'd upon the wheel of Fortune; when the wheel ſhall turn, thy honour falls, and thou remain'ſt an everlaſt-

ing Monument of thy own ambitious folly.

CHAP. LXXIII.

WE are born with our temptations: Nature sometimes presses us to evil, sometimes provokes us unto good; if therefore thou giveſt her more than her due, thou nouriſheſt an enemy; if leſs than is ſufficient, thou deſtroyeſt a friend: Moderation will prevent both.

CHAP. LXXIV.

IF thou ſcorn not to ſerve Luxury in thy Youth, Chaſtity will ſcorn thy ſervice in thy Age; and that the Will of thy green years thought no Vice in the acting, the neceſſity of thy gray hairs makes no Vertue in the forbearing. Where there is no Conflict, there can be no Conqueſt; where there is no Conqueſt, there is no Crown.

CHAP. LXXV.

THou didst nothing towards thy own Creation, for thou were created for thy Creators glory; Thou must do something towards thy own Redemption, for thou were redeemed for thy own good: He that made thee without thee, will not save thee without thee.

CHAP. LXXVI.

WHen thy tongue and heart agree not in confession, that confession is not agreeable to Gods pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vain man, or an hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timerous.

CHAP. LXXVII.

GOld is *Caesars* Treasure, Man is Gods: Thy Gold hath *Caesars* Image, and thou hast Gods: Give therefore

therefore those things unto *Cæsar*, which are *Cæsars*; and those things unto *God*, which are Gods.

CHAP. LXXVIII.

IN the commission of evil, fear no man so much as thy own self: another is but one witness against thee, thou art a thousand: another thou may'st avoid, but thy self thou canst not; wickedness is its own punishment.

CHAP. LXXIX.

IN thy Apparel avoid Singularity, Profuseness and Gaudiness; Be not too early in the fashion, nor too late: Decency is the half way between Affectation and neglect: The Body is the Shell of the Soul; Apparel is the Husk of that Shell: The Husk often tells you what the Kernel is.

CHAP. LXXX.

LEt thy recreation be manly, moderate, seasonable, lawful, if thy life

life be sedentary, more tending to the exercise of thy body; if active, more to the refreshing of thy mind: the use of recreation is to strengthen thy labour, and sweeten thy rest.

CHAP. LXXXI.

BE not censorious, for thou know'st not whom thou judgest; it is a more dextrous error to speak well of an evil man, than ill of a good man: And safer for thy judgment to be misled by simple charity, than uncharitable wisdom: He may tax others with a priviledge, that hath not in himself, what others may tax.

CHAP. LXXXII.

TAke heed of that honour which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What mony creates, mony preserves; if thy wealth decays, thy honour dies; it is but a slippery happiness which

fortunes can give, and frowns can take; and not worrh the owning which a nights fire can melt, or a rough Sea can drown.

CHAP. LXXXIII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to happiness; If thou hast attain'd it, thou art at thy ways end; he is not happy who hath all that he desires, but that desires nothing but what is good; if thou canst not do what thou need not repent, yet endeavour to repent what thy necessity hath done.

CHAP. LXXXIV.

SPend a hundred years in Earths best pleasures; and after that, a hundred more; to which being spent, adde a thousand; and to that, ten thousand more, the last shall as surely end,

end, as the first are ended, and all shall be swallowed with eternity: He that is born to day, is not sure to live a day; he that hath lived the longest, is but as he that was born yesterday: The happiness of the one is, that he hath liv'd; the happiness of the other is, that he may live; and the lot of both is, that they must dye: it is no happiness to live long, nor unhappiness to dye soon? happy is he that hath liv'd long enough to dye well.

CHAP. LXXXV.

BE careful to whom thou giveſt, and how: he that gives him that deserves not, loses his gift, and betrays the giver; he that confers his gift upon a worthy receiver, makes many debtors, and by giving, receives; he that gives for his own ends; makes his gift a bribe; and the receiver a prisoner: He that gives often, teaches requittance to the

receiver,

receiver, and discovers a crafty confidence in the giver.

CHAP. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finish'd: he is below himself that is not above an injury.

CHAP. LXXXVII.

LEt not thy passion miscal thy Child, lest thou propheſie his fortunes: let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven back with a double vengeance.

CHAP. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do

do according to the constitution of that Church where thou art; The God of order and Unity, who created both the soul and the body, expects Unity in the one, and Order in both.

CHAP. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much from flesh, as fleshly thoughts; God is pleased with that Fast which gives to another, what thou denyest to thy self; and when the afflicting of thy own body, is the repairing of thy Brothers. He fasts truly that abstains sadly, grieves really, gives chearfully, and forgives charitably.

CHAP. XC.

IN the hearing of Mysteries keep thy tongue quiet: five words cost *Zacharias* forty weeks silence: In such

such heights, convert thy questions into wonders; and let this suffice thee; the reason of the Deed, is the power of the Doer.

CHAP. XCI.

DEride not him whom the looser world call Puritane, lest thou offend a little one: if he be an Hypocrite, God, that knows him, will reward him; if zealous, that God that loves him, will revenge him: if he be good, he is good to Gods glory: if evil, let him be evil at his own charges: he that judges, shall be judged.

CHAP. XCII.

SO long as thou art ignorant, be not a sham'd to learn: he that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time be so fouly impudent

to

to justify his own ignorance; ignorance is the greatest of all infirmities; and justified the chiefest of all follies.

CHAP. XCIII.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee: where thou art commanded, be obedient; where not commanded, be provident; let diligence be thy credit; let faithfulness be thy Crown; let thy Masters credit be thy care; and let his welfare be thy content; let thine eye be single, and thy heart humble: be sober that thou mayest be circumspect: he that in sobriety is not his own man, being drunk, whose is he? Be neither contentious nor lascivious; the one shews a turbulent heart; the other an idle brain. A good Servant is a great Master.

CHAP. XCIV.

LEt the foundation of thy affection be vertue, then make the building as rich, and as glorious as thou canſt: if the foundation be beauty, or wealth, and the building vertue, the foundation is too weak for the building, and it will fall: happy is he, the Palace of whoſe affection is founded upon vertue, wall'd with riches, glaz'd with beauty, and roof'd with honour.

CHAP. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, and her ten months travel: forget not her indulgence when thou didſt hang upon her tender breaſt. Call to mind her prayers for thee before thou cam'ſt into the world; and her cares for thee when thou wert come into the world. Remember her ſecret groans, her affectionate tears, her broken

broken ſlumbers, her daily fears, her nightly frights; relieve her wants; cover her imperfections; comfort her age: and the Widows Husband will be the Orphans Father.

CHAP. XCVI.

AS thou deſireſt the love of God & Man, beware of pride: it is a tumor in thy mind that breaks and poyſons all thy actions; it is a worm in thy treaſure which eats and ruines thy eſtate; it loves no man; is beloved of no man; it diſparages vertue in another by detraction; it diſrewards goodneſs in it ſelf, by vain-glory: the friend of the flatterer, the mother of envie, the nurſe of fury, the baud of luxury, the ſin of Devils, and the devil in mankind: it hates ſuperiours, it ſcorns inferiours, it owns no equals: in ſhort, till thou hate it, God hates thee.

CHAP. XCVII.

SO behave thy ſelf among thy children, that they may love and honour

honour thy presence, be not too fond; lest they fear thee not: be not too bitter, lest they fear thee too much; too much familiarity wil embolden them; too little countenance will discourage them: so carry thy self, that they may rather fear thy displeasure than thy correction: when thou reproveſt them, do it in season; when thou correcteſt them, do it not in passion: as a wise child makes a happy father, so a wise father makes a happy child.

CHAP. XCVIII.

WHen thy hand hath done a good act, ask thy heart if it be well done: the matter of a good action is the deed done; the form of a good action is the manner of the doing: in the first, another hath the comfort, and thou the glory; in the other, thou hast the comfort, and God the glory: that deed is ill done wherein God is no sharer.

CHAP.

CHAP. XCIX.

WOuld'ſt thou purchaſe heaven? adviſe not with thy own ability. The price of heaven is what thou haſt; examine not what thou haſt, but what thou art: give thy ſelf, and thou haſt bought it: if thy own vileneſs be thy fears, offer thy ſelf and thou art precious.

CHAP. C.

THe Birds of the air die to ſuſtain thee; the Beaſts of the field die to nouriſh thee; the Fiſhes of the Sea die to feed thee. Our ſtomacks are their common Sepulcher. Good God with how many deaths are our poor lives patch'd up! How full of death is the miſerable life of momentary man!

The end of the ſecond Century.

THE

THE THIRD CENTURY.

CHAP. I.

IF thou take pains in what is good, the pains vaniſh, the good remains; if thou take pleaſure in what is evil, the evil remains, and the pleaſure vaniſhes: what art thou the worſe for pains, or the better for pleaſure, when both are paſt.

CHAP. II.

IF thy fancie and judgement have agreed in the choice of a fit wife, be not too fond, leſt ſhe ſurfeit, nor too peeviſh, leſt ſhe languiſh: love ſo, that thou mayſt be feared; rule ſo, that thou mayſt be honour'd: be not too diffident, leſt thou teach her to deceive

ceive thee, nor too ſuſpicious, leſt thou teach her to abuſe thee: if thou ſee a fault, let thy love hide it: If ſhe continue it, let thy wiſdom reprove it: reprove her not openly, leſt ſhe grow bold; rebuke her not tauntingly, leſt ſhe grow ſpiteſull: proclaim not her beauty, leſt ſhe grow proud: boaſt not her wiſdom, leſt thou be thought fooliſh; ſhew her not thy imperfections, leſt ſhe diſdain thee: pry not into her Dairy, leſt ſhe deſpiſe thee: prophane not her ears with looſe communication, leſt thou defile the ſanctuary of her modeſty: an underſtanding Husband, makes a diſcreet Wife; and ſhe a happy Huſband.

CHAP. III.

WRinckle not thy face with too much Laughter; leſt thou become ridiculous; neither wanton thy heart with too much

mirth, leſt thou become vain: the Suburbs of folly is vain mirth, and profuſeneſs of laughter, is the City of fools.

CHAP. IV.

LEt thy tongue take counſel of one eye, rather than of two ears; let the news thou reporteſt be rather ſtale than falſe, leſt thou be branded with the name of Lyer. It is an intolerable diſhonour to be that which only to be call'd ſo, is thought worthy of a ſtabb.

CHAP. V.

LEt thy diſcourſe be ſuch, as thy judgement may maintain, and thy company may deſerve. In neglecting this, thou loſeſt thy words; in not obſerving the other, thou loſeſt thy ſelf. Give waſh to ſwine, and wort to men; ſo ſhalt thou husband thy gifts to the advantage of thy

ſelf,

self, and shape thy discourse to the advancement of thy hearer.

CHAP. VI.

DOst thou roar under the torments of a Tyrant? weigh them with the sufferance of thy Saviour, & they are no plague. Dost thou rage under the bondage of a raving conscience? compare it to thy Saviours passion; and it is no pain. Have the tortures of hell taken hold of thy despairing soul? compare it to thy Saviours torments, and it is no punishment: what sense unequally compares, let faith enterchangeably apply, and thy pleasures have no comparison. Thy sins are the authors of his sufferings, and his hell is the price of thy heaven.

CHAP. VII.

ART thou banish from thy own Country? thank thy

own folly: hadst thou chosen a right home, thou hadst been no Exul: hadst thou commanded thy owne Kingdom, all Kingdoms had been thy own: the Fool is banisht in his own Country, the Wiseman is in his own Country, though banisht: the Fool wanders, the Wiseman travels.

CHAP. VIII.

IN seeking vertue, if thou find poverty, be not ashamed: the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though Vertue give a ragged Livery, she gives a golden Cognizance: If her service make thee poor, blush not. Thy poverty may disadvantage thee, but not dishonour thee.

CHAP. IX.

GAze not on Beauty too much, leſt it blaſt thee; nor too long, leſt it blind thee; nor too near, leſt it burn thee: if thou like it, it deceives thee; if thou love it, it diſturbs thee; if thou luſt after it, it deſtroys thee: if vertue accompany it, it is the hearts paradiſe; if vice aſſociate it, it is the ſouls purgatory: it is the Wiſemans Bonefire, and the Fools Furnace.

CHAP. X.

IF thou would'ſt have a good ſervant, let thy ſervant find a wiſe maſter: let his food, reſt, and wages be ſeaſonable: let his labour, recreations, and attendance depend upon thy pleaſure: be not angry with him too long, leſt he think thee malicious; nor too ſoon, leſt he conceive thee raſh; nor too often, leſt he

count thee humorous. Be not too fierce, leſt he love thee not; nor too remiſs, leſt he fear thee not; nor too familiar, leſt he prize thee not. In brief, whilſt thou giv'ſt him the liberty of a Servant, beware thou loſeſt not the majeſty of a Maſter.

CHAP. XI.

IF thou deſire to be chaſt in Wedlock, keep thy ſelf chaſt before thou wedd'ſt: He that hath known pleaſure unlawfully, will hardly be reſtrained from unlawful pleaſure. One woman was created for one man. He that ſtrayes beyond the limits of liberty, is brought into the verge of ſlavery. Where one is enough, two is too many, and three is too few.

CHAP. XII.

IF thou would'ſt be juſtified, acknowledge thy injuſtice: He that confeſſes

confesses his sin, begins his journey towards salvation: he that is sorry for it, mends his pace: he that forsakes it, is at his journeys end.

CHAP. XIII.

BEfore thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur.

CHAP. XIV.

BEware of drunkenness, lest all good men beware of thee, where Drunkenness reigns, there Reason is an Exul, Vertue a Stranger, God an Enemy, Blasphemy is Wit, Oaths are Rhetorick; and Secrets are Proclamations *Noah* discover'd that in one hour, drunk, which sober, he kept secret six hundred years.

CHAP. XV.

WHat thou giveſt to the poor, thou ſecureſt from the Thief, but what thou withhold'ſt from his neceſſity, a Thief poſſeſſes. Gods Exchequer if the poor mans Box: when thou ſtrik'ſt a Tally, he becomes thy debtor.

CHAP. XVI.

TAke no pleaſure in the folly of an Idiot, nor in the fancy of a Lunatick, nor in the frenzie of a Drunkard. Make them the object of thy pity, not of thy paſtime; when thou behold'ſt them, behold how thou art beholding to him that ſuffered thee not to be like them. There is no difference between thee and them but Gods favour.

CHAP. XVII.

IF being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the stream, the more it overflowes; wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous novelty, which may present new matter to their various fancy, and stave their tongues from off thy worried name. The first subject of the common voice is the last news.

CHAP. XVIII.

IF thou desire to see thy Child vertuous, let him not see his Fathers vices: Thou canst not rebuke that in them, that they behold practis'd in thee; till reasons be ripe, examples direct more than precepts; Such as thy behaviour is before thy Chil-

drens faces, such commonly is theirs behind their Parents backs.

CHAP. XIX.

USe Law and Physick only for necessity; they that use them otherwise, abuse themselves into weak bodies, and light purses: they are good remedies, bad businesses, and worse recreations.

CHAP. XX.

BE not over curious in prying into mysteries; lest, by seeking things which are needless, thou omittest things which are necessary: it is more safe to doubt of uncertain matters, than to dispute of undiscover'd mysteries.

CHAP. XXI.

IF what thou hast received from God, thou sharest to the poor,

thou haſt gained a bleſſing by the hand; if what thou haſt taken from the poor, thou giveſt to God, thou haſt purchaſed a curſe into the bargain. He that puts to pious uſes, what he hath got by impious uſury, robs the Spittle to raiſe an Hoſpital; and the cry of the one will out-plead the prayers of the other.

CHAP. XXII.

LEt the end of thy argument be rather to diſcover a doubtful Truth, than a commanding Wit: In the one thou ſhalt gain ſubſtance, in the other froth: that flint ſtrikes the ſteel in vain, that propagates no ſparkles; covet to be Truths Champion, at leaſt to hold her colours: he that pleads againſt the Truth, takes pains to be overthrown, or if a Conquerour, gains but vain glory by the conqueſt.

CHAP.

CHAP. XXII.

TAke no pleasure in the death of a creature; if it be harmless or useless, destroy it not: if usefull, or harmfull destroy it mercifully: He that mercifully made his Creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.

CHAP. XXV.

IF thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge; if thy life and doctrine be good, thou shalt judge others: if thy doctrine be good, and thy life bad, only thy self: if both be good, thou teacheſt thy people to escape condemnation: if this be good, and that bad, thou teacheſt God to condemn thee.

CHAP.

CHAP. XXV.

IF thou be not a *Prometheus* to adviſe before thou doſt; be an *Epimetheus* to examine when thou haſt done: when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable Repentance.

CHAP. XXVI.

IF thou deſire the happineſs of thy Soul, the health of thy Body, the proſperity of thy eſtate, the preſervation of thy credit, converſe not with a Harlot, her eyes run thy reputation in debt; her lips demand the payment; her breaſts arreſts thee; her arms impriſon thee, from whence, believe it, thou ſhalt hardly get forth till thou haſt either ended the days of thy credit, or pay'd the utmoſt farthing of thy eſtate.

CHAP.

CHAP. XXVII.

CArry a watchful eye upon those familiars that are either silent at thy faults, or sooth thee in thy frailties, or excuse thee in thy follies; for such are either cowards, or flatterers, or fools: if thou entertain them in prosperity, the coward will leave thee in thy dangers, the flatterrer will quit thee in thy adversity, but the fool will never forsake thee.

CHAP. XXVIII.

IF thou hast an estate, and a Son to inherit it, keep him not too short, lest he think thou livest too long; what thou allowest him, let him receive from thy hand, as gift; not from thy Tenants, as rent: keep the reins of thy estate in thy own hand, lest thou forsaking the soveraignty of a Father, he forget the reverence of a Child:

Child: let his liberty be grounded on thy permiſſion, and keep him within the compaſs of thy inſtruction: let him feel, thou haſt the curb, though occaſion urge thee not to check. Give him the choice of his own Wife, if he be wiſe. Counſel his affection rather than croſs it, if thou beeſt wiſe; leſt his marriage-bed be made in ſecret, or depend upon thy grave. If he be given to laviſh company, endeavour to ſtave him off with lawful recreations: be chearful with him, that he may love thy preſence; and wink at ſmall faults, that thou may'ſt gain him: be not always chiding, leſt thou hatden him; neither knit thy brow too often, leſt thou diſhearten him: remember, the diſcretion of a Father, oft-times prevents the deſtruction of a Child.

CHAP.

CHAP. XXIX.

IF thou hide thy Treasure upon the earth, how canst thou expect to find it in Heaven? Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to Gods glory, and thy souls health, is laid up in Heaven, and is only thine: that alone, which thou exchangest, or hidest upon earth is lost.

CHAP. XXX.

REgard not in thy pilgrimage how difficult the passage is, but whither it tends; nor how delicate the journy is, but where it ends: if it be easie, suspect it: if hard, endure it: he that cannot excuse a bad way, accuseth his own sloth; and he that sticks in a bad passage, can never attain a good journys end.

CHAP.

CHAP. XXXI.

MOny is both the generation & corruption of purchas'd honor: honor is both the child and slave of potent mony: the credit which honour hath lost, mony hath found; when honour grew mercenary, mony grew honourable. The way to be truly noble, is to contemn both.

CHAP. XXXII.

GIve not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in anothers hand: if thou desire to be held wise, be so wise as to hold thy tongue.

CHAP. XXXIII.

IF thou be subject to any great vanity, nourish it not: if it will be entertained,

entertained, encourage it not: if it grow ſtrong, more ſtrongly ſtrive againſt it; if too ſtrong, pray againſt it; if it weaken not, joyn faſting to the prayer; if it ſhall continue, add perſeverance to both; if it decline not, add patience to all, and thou haſt conquered it.

CHAP. XXXIV.

HAth any wounded thee with Injuries? meet them with patience; haſty words wranckle the wound, ſoft language dreſſes it, forgiveneſs cures it, and oblivion takes away the ſcarr. It is more noble, by ſilence to avoid an injury, than by argument to overcome it.

CHAP. XXXV.

BE not inſtable in thy reſolutions, nor various in thy actions, nor inconſtant in thy affections: ſo deliberate,

berate, that thou may'st resolve; so resolve, that thou may'st perform; so perform, that thou may'st persevere: mutability is the badge of infirmity.

CHAP. XXXVI.

LEt not thy good intention flatter thee to an evil action; what is essentially evil, no circumstance can make good; it matters not with what mind thou didst that which is unlawful, being done: if the act be good, the intention crowns it; if bad, it deposes thy intention: no evil action may be well done.

CHAP. XXXVII.

LOve not thy Children too unequally; or, if thou dost, shew it not, lest thou make the one proud, the other envious, and both Fools: if Nature hath made a difference, it is the part of a tender Parent to help the weakest.

weakeſt. That trial is not fair, where affection is the judge.

CHAP. XXXVIII.

IN giving of thy almes, enquire not ſo much into the perſon, as his neceſſity: God looks not ſo much upon the merits of him that requires, as into the manner of him that relieves: if the man deſerves not, thou haſt given it to Humanity.

CHAP. XXXIX.

IF thou deſire the Euchariſt ſhould be thy Supper, let thy life be thy Chaplain; if thy own worthineſs invites thee, preſume not to come; if the ſorrowful ſenſe of thy own ſins forbid thee, preſume not to forbear: if thy faith be ſtrong, it will confirm it; if weak, it will ſtrengthen it: He only that wants Faith is the forbidden gueſt.

CHAP.

CHAP. XL.

WOuldst thou traffick with the best advantage, and Crown thy ventures with the best return? Make the poor thy Chapman, and thy purse thy Factor: So shalt thou give trifles which thou could'st not keep, to receive treasure which thou canst not lose: There's no such Merchant as the charitable man.

CHAP. XLI.

FOllow not the multitude in the evil of sin, lest thou share with the multitude in the evil of punishment: The number of the offenders diminisheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; so the multitude of Sinners draws more punishment on the Sin: The number of the Faggots multiplies the fury of the Fire.

CHAP.

CHAP. XLII.

IF thou be angry with him that reproves thy Sin, thou ſecretly confeſſeſt his reproof to be juſt: if thou acknowledge his reproof to be juſt, thou ſecretly confeſſeſt thy anger to be unjuſt. He that is angry with the juſt Reprover, kindles the fire of the juſt Revenger.

CHAP. XLIII.

DO well while thou may'ſt, leſt thou do evil when thou would'ſt not: he that takes not advantage of a good power, ſhall loſe the benefit of a good will.

CHAP. XLIV.

LEt not mirth be thy profeſſion, leſt thou become a make-ſport. He that hath but gain'd the Title of

a Jester, let him assure himself, the Fools not far off.

CHAP. XLV.

IN every relative action, change conditions with thy brother, then ask thy conscience what thou wouldest be done to; being truly resolved, exchange again, and do thou the like to him, and thy charity shall never err, it is injustice to do what without impatience thou canst not suffer.

CHAP. XLVI.

LOve thy neighbour for Gods sake, and God for his own sake, who created all things for thy sake, and redeemed thee for his mercy sake: If thy love have any other object, it is false love: if thy object have any other end, it is self love.

CHAP.

CHAP. XLVII.

LEt thy converſation with men, be ſober and ſincere; let thy devotion to God be dutiful and decent: Let the one be hearty, and not haughty; let the other be humble, and not homely: So live with men, as if God ſaw thee, ſo pray to God, as if men heard thee.

CHAP. XLVIII.

GOds pleaſure is the Wind our Actions ought to ſayl by: Mans Will is the ſtream that Tydes them up and down; if the Wind blow not, thou mayſt take the advantage of the Tyde, if it blow, no matter which way the Stream runs: if with thee, thy Voyage will be the ſhorter; if againſt thee, the Sea will be the rougher: it is ſafer to ſtrive againſt the Stream, than to ſayl againſt the Wind.

CHAP.

CHAP. XLIX.

IF thou desire much rest, desire not too much: there is no less trouble in the preservation, than in the acquisition of abundance; *Diogenes* found more rest in his Tub than *Alexander* on his Throne.

CHAP. L.

WOuld'st thou multiply thy riches? Diminish them wisely: or would'st thou make thy estate entire? divide it charitably: seeds that are scatter'd increase; but hoarded up they perish.

CHAP. LI.

HOw cam'st thou by thy honour? By mony: How cam'st thou by thy mony? by extortion: compare thy pennyworth with the price, and tell me truly, how truly honourable thou art? It's an ill purchase that's encumbred with a curse, and that honour will be ruinous, that is built on ruines.

CHAP. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having lost himself in an injury, thou shalt find him in thy forgiveness: he that rebukes a private fault openly, betrays it, rather than reproves it.

CHAP. LIII.

WHat thou desirest, inspect throughly before thou prosecute: cast one eye upon the inconveniences, as well as the other upon the conveniencies. Weigh the fulnes of the Barn with the charge of the Plough: weigh Honour with her burthen, and Pleasure with her dangers; so shalt thou undertake wisely what thou desirest, or moderate thy desires in undertaking.

CHAP. LIV.

IF thou owest thy whole self to thy God for thy Creation, what hast thou

thou left to pay for thy Redemption, that was not so cheap as thy Creation? In thy Creation he gave thee thy self, and by thy self to him: In thy Redemption he gave himself to thee, and through him restor'd thee to thy self. Thou art given and restor'd: Now what owest thou unto thy God? if thou hast paid all thy debts, give him the surplusage, and thou hast merited.

CHAP. LV.

IN thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest: what thou speakest, speak truly, when thou speakest, speak wisely. A fools heart is in his tongue, but a wise mans tongue is in his heart.

CHAP. LVI.

BEfore thou act a Theft, consider what thou art about to do: if thou take it, thou losest thy self: if

thou keepit, thou disenablest thy redemption, till thou restor'st it, thou canst not be restored; when it is restor'd, it must cost thee more pain and sorrow, than ever it brought thee pleasure or profit. It is a great folly to please the Palat with that which thou know'st must either be vomited, or thy death.

CHAP. LVII.

SIlence is the highest wisdom of a Fool, and Speech is the greatest trial of a wise man, if thou would'st be known a wise man, let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledge, than to hide ignorance.

CHAP. LVIII.

THe Clergy is a Copy-book, their Life the Paper, whereof some is purer, some courser: their doctrine is the Copies, some written in a plain hand, others in a Flourishing hand, some

some in a Text hand, some in a Roman hand, others in a Court hand, others in a Bastard Romā if the choise be in thy power, chuse a Book that hath the finest Paper, let it not be too strait nor too loosely bound, but easie to lye open to every eye: follow not every Copy, lest thou be good at none: among them all chuse one that shall be most legible and useful, and fullest of instructions. But if the Paper chance to have a blot, remember the blot is no part of the Copy.

CHAP. LIX.

VErtue is nothing but an act of loving that which is to be beloved, and that act is Prudence, from whence not to be removed by constraint is fortitude; not to be allur'd by enticements is Temperance; not to be diverted by Pride is Justice. The declining of this act is Vice.

CHAP. LX.

REbuke thy Servants fault in private: publick reproof hardens his

ſhame: if he be paſt a youth, ſtrike him not; he is not fit for thy ſervice, that after wiſe reproofs, will either deſerve thy ſtrokes, or digeſt them.

CHAP. LXI.

TAke heed rather what thou receiveſt, that what thou giveſt; What thou giveſt leaves thee, what thou takeſt, ſticks by thee: he that preſents a gift, buys the receiver; he that takes a gift, ſells his liberty.

CHAP. LXII.

THings temporal are ſweeter in the expectation: things eternal are ſweeter in the fruition: the firſt ſhames thy hope, the ſecond crowns it: it is a vain journey whoſe end affords leſs pleaſure than the way.

CHAP. LXIII.

KNow thy ſelf that thou mayſt fear God: know God, that thou mayſt love him; in this thou art initiated

tiated to wisdom; in that perfected: The fear of God is the beginning of wisdom; the love of God is the fulfilling of the Law.

CHAP. LXIV.

IF thou hast providence to foresee a danger, let thy prudence rather prevent it, than fear it. The fear of future evils, brings oftentimes a present mischief: whilest thou seek'st to prevent it, practice to bear it. He is a wise man can avoid an evil; he is a patient man that can endure it; but he is a valiant man can conquer it.

CHAP. LXV.

IF thou hast the place of a Magistrate, deserve it by thy Justice, and dignifie it with thy Mercy: Take heed of early gifts: an open hand makes a blind eye: be not more apt to punish Vice, than to encourage Vertue. Be not too severe, lest thou be hated, nor too remiss, lest thou be sleighted. So

execute Justice, that thou may'st be loved; so execute mercy, that thou may'st be feared.

CHAP. LXVI.

LEt not thy Table exceed the forth part of thy Revenue: Let thy provision be solid, and not far fetch't, fuller of substance than Art: be wisely frugal in thy preparation, and freely chearful in thy entertainment: If thy guests be right, it is enough; if not, it is too much: Too much is a vanity; enough is a Feast.

CHAP. LXVII.

LEt thy apparel be decent, and suited to the quality of thy place and purse: too much punctuality, and too much morosity, are the two Poles of Pride: Be neither too early in the Fashion, nor too long out of it, not too precisely in it: what custom hath civiliz'd, is become decent, till then ridiculous: where the eye is the

Jury,

Jury, the apparel is the evidence.

CHAP. LXVIII.

IF thy words be too luxurant, confine them, leſt they confine thee: he that thinks he never can ſpeak enough, may eaſily ſpeak too much. A full Tongue, and an empty Brain, are ſeldom parted.

CHAP. LXIX.

IN holding of an argument, be neither cholerick, nor too opinionate; The one diſtempers thy underſtanding, the other abuſes thy judgment: Above all things decline Paradoxes and Myſteries: Thou ſhalt receive no honour, either in maintaining rank falſhhoods, or medling with ſecret truths; as he that pleads againſt the truth, makes wit the mother of his errour: ſo he that argues beyond warrant, makes wiſdom the midwife of his folly.

CHAP. LXX.

DEtain not the wages from the poor man that hath earn'd it, leſt God with-hold thy wages from thee: If he complain to thee, hear him, leſt he complain to Heaven, where he will be heard: if he hunger for thy ſake, thou ſhalt not proſper for his ſake. The poor mans penny is a plague in the rich mans purſe.

CHAP. LXXI.

BE not too cautious in diſcerning the fit objects of thy charity, leſt a ſoul periſh through thy diſcretion: What thou giveſt to miſtaken want, ſhall return a bleſſing to thy deceived heart: Better in relieving idleneſs to commit an accidental evil, than in neglecting miſery to omit an eſſential good: Better two Drones be preſerv'd, than one Bee periſh.

CHAP. LXXII.

THeology is the Empreſs of the world; Myſteries are her Privy Council;

Council; Religion is her Clergy; The Arts her Nobility, Philosophy her Secretary; The Graces her Maids of Honour; The Moral vertues, the Ladies of her Bed-chamber; Peace is her Chamberlain; True joy, and endless pleasures are her Courtiers; Plenty her Treasurer; Poverty her Exchequer; the Temple is her Court: if thou desire access to this great Majesty the way is by her Courtiers; if thou hast no power there, the common way to the Soveraign is the Secretary.

CHAP. LXXIII.

IT is an evil knowledge to know the good thou should'st embrace, unless thou likewise embrace the good thou knowest: The breath of divine knowledge is the bellows of divine love, and the flame of divine love, is the perfection of divine knowledge.

CHAP. LXXIV.

IF thou desire rest unto thy soul be just: he that doth no injury, fears

not to suffer injury: the unjust mind is always in labour: It either practises the evil it hath projected, or projects to avoid the evil it hath deserved.

CHAP. LXXV.

ACcustom thy palat to what is most usual: he that delights in rarites, must often feed displeased, and sometimes lye at the mercy of a dear market: common food nourishes best, delicates please most: The sound stomack preserres neither. What art thou the worse for the last years plain dyet, or what now the better for thy last great Feast?

CHAP. LXXVI.

WHoever thou art, thou hast done more evil in one day, than thou canst expiate in six; and canst thou think the evil of six days, can tequite less than one? God hath made us rich in days; by allowing six, and himself poor by reserving but one;

one; and shall we spare our own flock, and shear his Lamb? He that hath done nothing but what he can justify in the six days, may play the seventh.

CHAP. LXXVII.

HOpe and fear, like *Hippocrates* Twins, should live and dye together: If hope depart from fear, it travels by security, and lodges in presumption; if fear depart from hope it travels to infidelity, and Innes in despair, the one shuts up heaven, the other opens hell; the one makes thee insensible of Gods frowns, the other, incapable of Gods favours, and both teach God to be unmerciful, and thee to be most miserable.

CHAP. LXXVIII.

CLose thine ear against him that shall open his mouth secretly against another: If thou receive not his words, they flye back, and wound the Reporter: if thou receive them,

they

they flie forward, and wound the receiver.

CHAP. LXXIX.

IF thou wouldst preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying. walking exercises the body, praying exercises the soul, fasting cleanses both.

CHAP. LXXX.

WOuldst thou not be thought a fool in others conceit? Be not wise in thine own: he that trusts to his own wisdom, proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

CHAP. LXXXI.

DEsirest thou knowledge? know the end of thy desire: it is only to know? Then it is curiosity. Is it because thou mayst be known? then

'tis

'tis vanity: If becauſe thou mayſt edifie, it is charity; If becauſe thou mayſt be edified, it is wiſdom. That knowledge turns to meer excrement, that hath not ſome heap of wiſdom to digeſt it.

CHAP. LXXXII.

WIſdom without innocency is knavery; innocency without wiſdom is foolery; be therfore as wiſe as Serpents, and innocent as Doves: the ſubtilty of the Serpent, inſtructs the innocency of the Dove: The innocency of the Dove, corrects the ſubtilty of the Serpent: what God hath joyn'd together, let no man ſeparate.

CHAP. LXXXIII.

THe more thou imitateſt the vertues of a Saint departed, the better thou celebrat'ſt that Saints day: God is not pleaſed with ſurfeting for his ſake, who with his faſting ſo often pleas'd his God.

CHAP. LXXXIV.

CHuſe not thy ſerviceable ſouldier out of ſoft apparel, leſt he prove effeminate, nor out of a full purſe, leſt he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, than they that have fortunes to loſe at home. Expectation breeds ſpirit; fruition brings fear.

CHAP. LXXXV.

GOod hath given to mankind a common Library, his creatures; and to every man a proper book, himſelf, being an abridgment of all the others: If thou read with underſtanding it will make thee a great maſter of Philoſophy, and a true ſervant to the divine Author: If thou but barely read, it will make thee thy own wiſe man, and the Authors fool.

CHAP.

CHAP. LXXXVI.

DOubt is a weak child, lawfully begotten between an obstructed judgement, and a fair understanding. Opinion is a bold bastard gotten between a strong fancy, and a weak judgement; it is less dishonourable to be ingenuously doubtful, than rashly opinionate.

CHAP. LXXXVII.

AS thou art a moral man, esteem thy self not as thou art, but as thou art esteem'd. As thou art a Christian, esteem thy self as thou art, nor as thou art esteem'd: Thy price in both rises and falls as the market goes. The market of a moral man is wild opinion. The market of a Christian is a good conscience.

CHAP. LXXXVIII.

PRovidence is an exercise of reason; experience an act of sense: by how much reason excels sense,

by

by so much providence exceeds experience. Providence prevents that danger which experience repents: Providence is the Rational Daughter of Wisdom: Experience the Emperical Mistress of Fools.

CHAP. LXXXIX.

HAth Fortune dealt thee ill Cards? let wisdom make thee a good Gamester: in a fair gale every fool may sail, but wise behaviour in a storm commends the wisdom of a Pilot: to bear adversity with an equal mind, is both the sign and glory of a brave spirit.

CHAP. XC.

IF any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, 'tis a just correction: if not guilty, 'tis fair instruction: make use of both, so shalt thou distil honey out of gall, and out of an open enemy, create a secret friend.

CHAP.

CHAP. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick is military discipline: by that the one is made more able; by this, the other is made more active: where both are wanting, there wants no danger to the one, through a humorous superfluity; to the other, by a negligent security.

CHAP. XCII.

GOd is above thee, Beasts are beneath thee: acknowledge him that is above thee, and thou shalt be acknowledg'd by them that are under thee: whilst *Daniel* acknowledg'd God to be above him, the Lions acknowledg'd *Daniel* to be above them.

CHAP. XCIII.

TAke heed, whilst thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence;

lence: if thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly: As too many words from a fools mouth gives a wise man no leave to speak; so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

CHAP. XXIV.

CONsider what thou wert, what thou art, what thou shalt be: What's within thee, what's above thee, what's beneath thee, what's against thee: what was before thee, what shall be after thee; and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himself positively, cannot know himself relatively.

CHAP. XCV.

THink not thy love to God merits Gods love to thee: his acceptance

ceptance of thy duty crowns his own gifts in thee. Mans love to God is nothing but a faint reflection of Gods love to man.

CHAP. XCVI.

BE always less willing to speak than to hear; what thou heareſt thou receiveſt; what thou ſpeakeſt thou giveſt. It is more glorious to give, more profitable to receive.

CHAP. XCVII.

SEeſt thou good days? prepare for evil times: No Summer but hath his Winter: He never reap'd comfort in adverſity, that ſow'd it not in proſperity.

CHAP. XCVIII.

IF being a Magiſtrate, thou conniveſt at vice, thou nouriſheſt it: if thou ſpareſt it, thou committeſt it: what is not by thee puniſht in others, is made puniſhable in thee. He that favours preſent evils, entails them upon his poſterity: he that excuſes the

the guilty, condemns the innocent.

CHAP. XCIX.

TRuth haunts no corners, seeks no by-ways: If thou profess it, do it openly; if thou seek it, do it fairly: he deserves not to profess Truth, that professes it fearfully; he deserves not to find the Truth, that seeks it fraudulently.

CHAP. C.

IF thou desire to be wiser yet, think not thy self yet wise enough: and if thou desire to improve knowledge in thy self, despise not the instructions of another: he that instructs him that thinks himself wise enough, hath a fool to his scholar: he that thinks himself wise enough to instruct himself, hath a fool to his master.

The End of the Third Century.

THE

THE FOURTH CENTURY.

CHAP. I.

DEmean thy self more warily in thy study, than in the street. If thy publick actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscience looks into them; the multitude may chance to excuse thee, if not acquit thee; thy conscience will accuse thee, if not condemn thee.

CHAP. II.

OF all vices take heed of Drunkenness, other vices are but fruits of disordered affections; this disorders,

ders, nay, banishes reason; Other vices but impair the soul, this demolishes her two chief faculties, the Understanding, and the will: Other vices make their own way, this makes way for all vices. He that is a Drunkard is qualified for all vice.

CHAP. III.

IF thy sin trouble thee, let that trouble comfort thee; as pleasure in the remembrance of sin exasperates justice, so sorrow in the repentance of sin mollifies mercy: it is less danger to commit the sin we delight in, than to delight in the sin we have committed; and more joy is promis'd to repentance, than to innocency.

CHAP. IV.

THe way to God is by thy self, the way to thy self is by thy own corruptions: he that baulks this way, errs; he that travells by the creatures, wanders. The motion of the

the Heavens shall give thy soul no rest: the vertue of herbs shall not encrease thine. The height of all Philosophy, both natural and moral, is to know thy self, and the end of this knowledge is to know God.

CHAP. V.

INfamy is where it is receiv'd: if thou art a Mud-wall, it will stick; if Marble, it will rebound: if thou storm at it, 'tis thine; if thou contemn it, 'tis his.

CHAP. VI.

IF thou desire Magistracy, learn to forget thy self: if thou undertake it, bid thy self farewel. He that looks upon a common cause with private eys, looks through false glasses. In the exercise of thy politique Office, thou must forget both Ethicks and Oeconomicks. He that puts on a publique Gown, must put off a private Person.

CHAP. VII.

LEt the words of a Virgin, though in a good cause, & to as good purpose, be neither violent, many, bold, nor first, nor last: it is less shame for a Virgin to be lost in a blushing silence, than to be found in a bold eloquence.

CHAP. VIII.

ART thou in plenty? give what thou wilt: art thou in poverty? give what thou canst: As what is receiv'd, is receiv'd according to the manner of the Receiver; so what is given, is priz'd according to the measure of the Giver. He is a good workman, that makes as good work as his matter will permit.

CHAP. IX.

GOd is the Author of Truth, the Devil the Father of Lyes: If the telling of a Truth shall endanger thy life, the Author of Truth will protect thee from the danger, or reward

ward thee for thy dammage, If the calling of a Lye may secure thy life, the Father of Lyes will beguile thee of thy gains, or traduce the secrecy. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish, than the Truth.

CHAP. X.

COnsider not so much what thou hast, as what others want: what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not. If thou hast many above thee, turn thy eye upon those that are under thee: if thou hast no Inferiours, have patience a while, and thou shalt have no Superiours. The Grave requires no marshal.

CHAP. XI.

IF thou seek any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be

wise, view the Peacocks feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole story.

CHAP. XII.

LEt not the sweetness of contemplation be so esteem'd, that action be despis'd. *Rachel* was more fair, *Leah* more fruitful: as contemplation is more delightful, so it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

CHAP. XIII.

IF thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness: he that is not thankfully contented with the least favour he hath receiv'd, hath made himself incapable of the least favour he can receive.

CHAP. XIV.

WHat thou haſt taken unlawfully, reſtore ſpeedily, for the ſin in taking it, is repeated every minute thou keep'ſt it: if thou canſt, reſtore it in kind; if not, in value; if it may be, reſtore it to the party; if not, to God: the poor is Gods receiver.

CHAP. XV.

LEt the fear of a danger be a ſpur to prevent it: he that fears otherwiſe, gives advantage to the danger. It is leſs folly not to endeavour the prevention of the evil thou feareſt, than to fear the evil which thy endeavour cannot prevent.

CHAP. XVI.

IF thou haſt any excellence which is thine own, thy tongue may glory in it without ſhame; but if thou haſt receiv'd it, thy glory is but uſurpation; and thy pride is but the pro-

logue of thy ſhame. Where vain glory commands, there folly counſels; where pride rides, there ſhame lacquies.

CHAP. XVII.

God hath ordained his creatures not only for neceſſity, but delight; ſince he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirſt, gave thee wine to exhilarate thy heart: Reſtore him for the one, a neceſſity of thanks, return him for the other, the chearfulneſs of praiſe.

CHAP. XVIII.

IF the wicked flouriſh, and thou ſuffer, diſcourage not: they are fatted for deſtruction, thou art dieted for health; they have no other heaven but the hopes of a long earth, thou haſt nothing on earth but the hopes of a quick heaven. If there were no journeys end, the travel of

a Christian were most comfortless.

CHAP. XIX.

IMp not thy wings with the Churches feathers, lest thou fly to thy own ruine. Impropriations are bold Metaphors, which continued, are deadly Allegories. One foot of Land in Capite, encumbers the whole Estate. The Eagle snatch'd a coal from the Altar, but it fired her Nest.

CHAP. XX.

LEt that Table which God hath pleas'd to give thee, please thee: He that made the vessel, knows her burthen, and how to ballast her; he that made all things very good, cannot but do all things very well; if thou be content with a little, thou hast enough; if thou complainest, thou hast too much.

CHAP. XXI.

WOuld'st thou discover the true worth of a man? behold

him naked: distreasure him of his ill-got wealth, degrade him of his dear bought honour, disrobe him of his purple habit, discard his pamper'd body; then look upon his soul, and thou shalt find how great he is. Natural sweetnesse is never sented, but in the absence of artificial.

CHAP. XXII.

IF thou art subject to any secret folly, blab it not, lest thou appear impudent; nor boast of it, lest thou seem insolent. Every mans vanity ought to be his greatest shame, and every mans folly ought to be his greatest secret.

CHAP. XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes: if thou hast attain'd knowledge, put it in practice, lest thou be beaten with many stripes. Better not to know what we should practice,

practice, than not to practice what we know; and leſs danger dwells in unaffected ignorance, than unactive knowledge.

CHAP. XXIV.

TAke heed thou harbor not that vice call'd Envy, leſt anothers happineſs be thy torment, and Gods bleſſing become thy curſe: Vertue corrupted with vain-glory, turns Pride: Pride poyſon'd with malice, becomes Envy: joyn therefore Humility with thy Vertue, and Pride ſhall have no footing, and Envy ſhall find no entrance.

CHAP. XXV.

IF thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembreſt it without hearts grief, the deeper it is rooted in thy heart: take heed it pleaſe thee not, eſpecially in cold blood: thy pleaſure in it makes it fruitful, and her fruit is thy deſtruction.

CHAP. XXVI.

THe two knowledges, of God, and thy self, are the high way to thy salvation; that breeds in thee a filial love, this a filial fear. The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

CHAP. XXVII.

RAther do nothing to the purpose than be idle, that the Devil may find thee doing. The Bird that sits is easily shot, when fliers scape the Fowler. Idleness is the dead Sea that swallows all Vertues, and the self-made Sepulcher of a living man. The idle man is the devils hireling; whose livery is rags, whose diet and wages are famine and diseases.

CHAP. XXVIII.

BE not so mad as to alter that countenance which thy Creator made

made thee: remember it was the work of his hands; if it be bad, how dar'ſt thou mend it? if it be good, why doſt thou mend it? art thou aſham'd of his work, and proud of thy own? He made thy face to be known by, why deſireſt thou to be known by another? It is a ſhame to adulterate modeſty, but more to adulterate nature. Lay by thy art, and bluſh not to appear what he bluſhes not to make thee. It is better to be his Picture than thy own.

CHAP. XXIX.

LEt the ground of all thy religious actions be Obedience: examine not why it is commanded, but obſerve it, becauſe it is commanded. True Obedience neither procraſtinates, nor queſtions.

CHAP. XXX.

IF thou wouldſt buy an inheritance in Heaven, adviſe not with thy purſe.

purſe, leſt in the mean while thou loſe thy purchaſe. The Widow bought as much for two mites, as *Zacchæus* did for half his eſtate: the prize of that purchaſe is what thou haſt, and is not loſt for what thou haſt not, if thou deſire to have it.

CHAP. XXXI.

With the ſame height of deſire thou haſt ſinn'd, with the the like depth of ſorrow thou muſt repent: thou that haſt ſinn'd to day, deferr not thy repentance till to morrow: he that hath promiſed pardon to thy repentance, hath not promiſed life till thou repent.

CHAP. XXXII.

Take heed how thou receiveſt praiſe from men: from good men, neither avoid it, nor glory in it. From evil men, neither deſire it, nor expect it. To be praiſed of them that are evil, or for that which is evil,

evil, is equal dishonour: He is happy in his worth, who is praised by the good, and imitated by the bad.

CHAP. XXXIII.

PRoportion thy Charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity: Let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand, and a close mouth.

CHAP. XXXIV.

DOst thou want things necessary? Grumble not: perchance it was a necessary thing thou shouldst want: Endeavour lawfully to supply it; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art Gods Patient: Prescribe not thy Physitian.

CHAP.

CHAP. XXXV.

IF anothers death, or thy own depend upon thy confession, if thou canst, say nothing: if thou must, say the Truth: it is better thou lose thy life, than God his honour: it is as easie for him to give thee life, being condemn'd, as repentance having sinn'd: it is more wisdom to yield thy Body, than hazard thy Soul.

CHAP. XXXVI.

CLoath not thy language, either with obscurity, or affectation: in the one thou discover'st too much darkness, in the other, too much lightness: he that speaks from the understanding to the understanding, is the best interpreter.

CHAP. XXXVII.

IF thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare to over-

overcome it: Death has no advantage, but when it comes a ſtranger.

CHAP. XXXVIII.

FEear nothing, but what thy induſtry may prevent: be confident of nothing but what fortune cannot defeat: it is no leſs folly to fear what is impoſſible to be avoided, than to be ſecure when there is a poſſibility to be depriv'd.

CHAP. XXXIX.

LEt not the neceſſity of Gods decree diſcourage thee to pray, or diſhearten thy prayers; do thou thy duty, and God will do his pleaſure: if thy prayers make not him ſound that is ſick, they will return and confirm thy health that art ſound: If the end of thy prayer be to obtain thy requeſt, thou confineſt him that is infinite: if thou haſt done well, becauſe thou wert commanded, thou haſt thy reward in that thou haſt obeyed

beyed. Gods pleasure is the end of our prayers.

CHAP. XL.

MArry not too young, and when thou art too old, marry not, lest thou be fond in the one, or thou dote in the other, and repent for both: let thy liking ripen before thou love; let thy love advise before thou choose; and let thy choice be fixt before thou marry: remember that the whole happiness or unhappiness of thy life depends upon this one Act. Remember nothing but death can dissolve this knot. He that weds in hast, repents oft-times by leisure: And he that repents him of his own act, either is, or was a fool by confession.

CHAP. XLI.

IF God hath sent thee a Cross, take it up and follow him: use it wisely, lest it be unprofitable; bear it patiently,

tiently, leſt it be intolerable: behold in it Gods anger againſt ſin, and his love towards thee; in puniſhing the one, and chaſtening the other; if it be light, ſleight it not; if heavy, murmure not: not to be ſenſible of a judgement, is the ſymptom of a hardned heart; and to be diſpleas'd at his pleaſure, is a ſign of a rebellious will.

CHAP. XLII.

IF thou deſire to be magnanimous, undertake nothing raſhly, and fear nothing thou undertak'ſt: fear nothing but infamy: dare any thing but injury; the meaſure of magnanimity, is neither to be raſh, nor timerous.

CHAP. XLIII.

PRactice in health to bear ſickneſs, and endeavour in the ſtrength of thy life to entertain death: he that hath a will to dye, not having power to live, ſhews neceſſity, not vertue: it is the glory of a brave

brave mind to embrace pangs in the very armes of pleasure: what name of vertue merits he, that goes when he is driven?

CHAP. XLIV.

BE not too punctual in taking place: if he be thy superiour, 'tis his due; if thy inferiour, 'tis his dishonour: it is thou must honour thy place; thy place not thee. It is a poor reward of worth that consists in a right hand, or a brick-wall.

CHAP. LXV.

PRay often, because thou sinn'st always: repent quickly, lest thou dye suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes not: he that wants power to act his sin, hath not forsaken his sin, but his sin, him.

CHAP. XLVI.

MAke Philosophy thy journey, Theology thy journeys end: Philosophy

philosophy is a pleasant way, but dangerous to him that either sits or retires: in this journy it's safe, neither to loyter nor rest, till thou hast attained thy journys end; he that sits down a Philosopher, rises up an Atheist.

CHAP. XLVII.

FEar not to sin, for Gods sake, but thy own; thy sin overthrows not his glory, but thy good: he gains his glory not only from the salvation of the repentant, but also from the confusion of the rebellious: there be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt find for thy impenitence.

CHAP. XLVIII.

INsult not over misery, nor deride infirmity, nor despise deformity. The first, shews thy inhumanity; the second thy folly; the third, thy pride:

he

he that made him miserable, made thee happy to lament him: he that made him weak, made thee strong to support him: he that made him deform'd, gave thee favour to be humbled: he that is not sensible of anothers unhappiness, is a living stone, but he that makes misery the object of his triumph is an incarnate Devil.

CHAP. XLIX.

MAke thy recreations servants to thy businesses, lest thou become slave to thy recreations: when thou goest up into the Mountain, leave this servant in the Valley: When thou goest to the City, leave him in the Suburbs. And remember, the Servant must not be greater than his Master.

CHAP. L.

PRaise no man too liberally before his face, nor censure him too lavishly behind his back, the one savours of flattery; the other, of malice and both

both are reprehensible: the true way to advance anothers vertue, is to follow it; and the best means to cry down anothers vice, is to decline it.

CHAP. LI.

IF thy Prince command a lawful act, give him all active obedience: if he command an unlawful act, give him passive obedience. What thy well-grounded conscience will suffer, do chearfully without repining; where thou maist not do lawfully, suffer couragiously without Rebellion: thy life and livelyhood is thy Princes, thy conscience is thy own.

CHAP. LII.

IF thou giveſt to receive the like, it is exchange: if to receive more, it is covetousness: if to receive thanks, it is vanity: if to be seen, it is vain-glory: if to corrupt, it is bribery: if for example, it is formality: if for compassion,

compassion, it is charity; if because thou art commanded, it is obedience. The affection in doing the work, gives a name to the work done.

CHAP. LIII.

FEar death, but be not afraid of Death. To fear it, whets thy expectation: To be afraid of it, dulls thy preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short pain: to fear death is the way to live long; to be afraid of death, is to be long a dying.

CHAP. LIV.

IF thou desire the love of God and man, be humble; for the proud heart, as it loves none but it self, so it is beloved of none, but by it self: the voice of humility is Gods Musick, and the silence of humility is Gods Rhetorick. Humility enforces, where neither vertue nor strength can preval, nor Reason.

CHAP.

CHAP. LV.

LOok upon thy burning Taper, & there see the Emblem of thy Life; the flame is thy Soul, The wax thy Body, and is commonly a span long; the wax, (if never so well tempered) can but last his length; and who can lengthen it? If ill tempered, it shall waste the faster; yet last his length; an open window shall hasten either; an extinguisher shall put out both: husband them the best thou canst, thou canst not lengthen them beyond their date: leave them to the injury of the Wind, or to the mercy of a wasteful hand, thou hastnest them, but still they burn their length: but puff them out, and thou hast shortned them, and stopp'd their passage, which else had brought them to their appointed end. Bodies according to their constitutions stronger or weaker, according to the e-

quality

quality or inequality of their Elements, have their dates, and may be preserv'd from shortning, but not lengthned Neglect may waste them, ill diet may hasten them unto their journys end, yet they have liv'd their length; a violent hand may interrupt them, a sudden death may stop them, and they are shortned. It lies in the power of man, either permissively to hasten, or actively to shorten, but not to lengthen or extend the limits of his natural life. He only, (if any) hath the art to lengthen out his Taper that puts it to the best advantage.

CHAP. LVI.

DEmean thy self in the presence of thy Prince, with reverence and chearfulness. That, without this, is too much sadness, this without that is too much boldness: Let thy wisdom endeavour to gain his opinion, and labour to make thy loyalty his confi-

confidence: Let him not find thee false in words, unjust in thy actions, unseasonable in thy suits, nor careless in his service: cross not his passion, question not his pleasures, press not into his secrets, pry not into his prerogative: displease him not, lest he be angry; appear not displeas'd, lest he be jealous: the anger of a King is implacable: the jealousie of a Prince is incurable.

CHAP. LVII.

GIve thy heart to thy Creator, and Reverence to thy Superiours: give diligence to thy Calling, and ear to good counsel: give Almes to the poor, and the glory to God: forgive him that ignoranly offends thee, and him that having wittingly offended thee, seeks thee. Forgive him that hath forcibly abused thee, and him that hath fraudulently betray'd thee: forgive all thine enemies, but least of all thy self: Give

and it ſhall be given thee ; Forgive, and it ſhall be forgiven thee; The ſum of all Chriſtianity is, Give, and Forgive.

CHAP. LVIII.

BE not too great a niggard in the commendations of him that profeſſes thy own quality : if he deſerve thy praiſe, thou haſt diſcovered thy Judgement ; if not, thy modeſty: honour either returns, or reflects to the giver.

CHAP. LIX.

IF thy deſire to raiſe thy fortunes, encourage thy delights to the caſts of Fortune, be wiſe betimes, leſt thou repent too late ; what thou getteſt, thou gaineſt by abuſed Providence; what thou loſeſt, thou loſeſt by abuſed Patience ; what thou winneſt is prodigally ſpent ; what thou loſeſt,

it is prodigally loſt: it is an evil trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou becomeſt Security, and for no more than thou art able to diſcharge, if thou loveſt thy liberty. The borrower is a ſlave to the lender: The Security is a ſlave to both: whilſt the borrower and lender are both eaſed, the Security bears both their burthens: he is a wiſe ſecurity that ſecures himſelf.

CHAP. LXI.

LOOk upon thy affliction as thou doſt upon thy Phyſick: both imply a diſeaſe, and both are applyed for a Cure; That of the Body; This of the Soul: If they work, they promiſe health: if not, they threaten

death: He is not happy that is not afflicted, but he that finds happiness by his affliction.

CHAP. LXII.

IF the knowledge of good whet thy desire to good, it is a happy knowledge: if by thy ignorance of evil, thou art surpriz'd with evil, it is an unhappy ignorance. Happy is he that hath so much knowledge of good, as to desire it, and but so much knowledge of evil, as to fear it.

CHAP. LXIII.

WHen the flesh presents thee with delights, then present thy self with dangers: Where the world possesses thee with vain hopes there possess thy self with true fears: when the Devil brings thee Oyl bring thou Vinegar. The way to be safe, is never to be secure.

CHAP

CHAP. LXIV.

IF thy brother hath offended thee, forgive him freely, and be reconciled: to do evil for evil, is humane corruption: to do good for good, is civil retribution: to do good for evil, is Christian perfection: the act of forgiveneſs is Gods Precept: the manner of forgiveneſs is Gods Preſident.

CHAP. LXV.

REverence the Writings of holy Men, but lodge not thy Faith upon them, becauſe but men: They are good Pooles, but no Fountains. Build on *Paul* himſelf no longer than he builds on *Chriſt*: if *Peter* renounce his Maſter, renounce *Peter*. The word of man may convince Reaſon, but the Word of God alone can compel Conſcience.

CHAP. LXVI.

IN civil things follow the moſt; in matters of Religion, the feweſt; in all things follow the beſt: So ſhall the ways be pleaſing to God, ſo ſhall thy behaviour be plauſible with men.

CHAP. LXVII.

IF any loſs of miſery hath befaln to thy brother, diſſemble it to thy ſelf; and what counſel thou giveſt him, regiſter carefully; and when the caſe is thine, follow it: So ſhall thy own Reaſon convince thy paſſion, or thy paſſion confeſs her own unreaſonableneſs.

CHAP. LXVIII.

WHen thou goeſt about to change thy moral liberty into a Chriſtian ſervitude, prepare thy ſelf to be the worlds laughing-ſtock: if thou overcome her Scoffs, thou ſhalt

ſhalt have double honour: if overcome, double ſhame; He is unworthy of a good Maſter, that is aſham'd of a bad Livery.

CHAP. LXIX.

LEt not the falling of a Salt, or the croſſing of a Hare, or the crying of a Cricket trouble thee. They portend no evil, but what thou feareſt; he is ill acquainted with himſelf, that knows not his own fortunes more than they. If evil follow it, it is the puniſhment of thy ſuperſtition; not the fulfilling of their Portent: All things are lucky to thee, if thou wilt; nothing but is ominous to the Superſtitious.

CHAP. LXX.

SO behave thy ſelf in thy courſe of life, as at a Banquet. Take what is offer'd with modeſt thankfulneſs: and expect what is not as yet offer'd with hopeful patience; ſet not thy

rude appetite preſs thee, nor a ſleight carefulneſs indiſpoſe thee; nor a ſullen diſcontent deject thee; who deſires more than enough, hath too much: and he that is ſatisfied with a little, hath no leſs than enough: *Bene eſt cui Deus obtulit parcâ, quod ſatis eſt manu.*

CHAP. LXXI.

IS thy Child dead? he is reſtor'd, not loſt: is thy treaſure ſtoln? it is not loſt, it is reſtored: he is an ill debtor, that counts repayment loſs. But it was an evil chance that took thy child, and a wicked hand that ſtole thy treaſure: what is that to thee? it matters not by whom he requires the things from whom he lent them: what goods are ours by loan, are not loſt when willingly reſtored, but when unworthily receiv'd.

CHAP. LXXII.

CEnſure no man, detract from no man: praiſe no man before his face;

face; traduce no man behind his back. Boast not thy self abroad, nor flatter thy self at home: if any thing cross thee, accuse thy self: if any one extoll thee, humble thy self: honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to Reason, and let thy reason be corrected by Religion. Weigh thy self by thy own Ballances, and trust not the voice of wild opinion: Observe thy self as thy greatest enemy, so shalt thou become thy greatest friend.

CHAP. LXXIII.

ENdeavour to make thy discourse such, as may administer profit to thy self or standers by, lest thou incurre the danger of an idle word: above all Subjects, avoid those which are scurrilous and obscene; Tales that are impertinent, and improbable, and dreams.

CHAP. LXXIV.

IF God hath bleſt thee with a Son, bleſs thou that Son with a lawful calling: chuſe ſuch employment, as may ſtand with his fancy, and thy judgement. His Country claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing uſurps his life, and robs his Country of a Servant.

CHAP. LXXV.

AT the firſt entrance into thy Eſtate, keep a low ſail; thou maiſt riſe with honour, thou canſt not decline without ſhame: he that begins as his Father ended, ſhall end as his Father begun.

CHAP. LXXVI.

IF any Obſcene Tale ſhould chance to ſlip into thine ears, among the varieties of diſcourſe (if opportunity admit)

admit) reprove it: if otherwise, let thy silence, or change of countenance, interpret thy dislike: the smiling ear is Baud to the lascivious tongue.

CHAP. LXXVII.

BE more circumspect over the works of thy brain, than the actions of thy body: these have infirmity to plead for them; but they must stand upon their own bottoms: these are but the objects of few; they of all: these will have equalls to defend them; they have inferiours to envy them; superiours to deride them, all to censure them: it is no less danger for these to be proclaim'd at *Pauls* Cross, than for them to be protested in *Pauls* Church-yard.

CHAP. LXXVIII.

USe Common-place-Books; or Collections, as Indexes, to light thee to the Authours, lest thou be

bus'd: He that takes Learning upon trust, makes him a fair Cup-board with anothers plate. He is an ill-advised Purchaser, whose Title depends more on Witnesses than Evidences.

CHAP. LXXIX.

IF thou desire to make the best advantage of the Muses, either by reading, to benefit thy self; or by writing, others, keep a peaceful soul in a temperate body: a full belly makes a dull brain, and a turbulent Spirit a distracted judgement. The Muses starve in a Cooks shop, and a Lawyers study.

CHAP. LXXX.

WHen thou communicates thy self by Letters, heighten or depress thy stile according to the quality of the party and business; That which thy tongue would present to any, if present, let thy Pen represent to him, absent: The tongue

Tongue is the minds Interpreter, and the Pen is the Tongues Secretary.

CHAP. LXXXI.

KEep thy soul in exercise, lest her faculties rust for want of motion. To eat, sleep, or sport too long, stops the natural course of her natural actions. To dwell too long in the employments of the body, is both the cause, and sign of a dull spirit.

CHAP. LXXXII.

BE very circumspect to whose tuition thou committ'st thy Child: every good Scholar is not a good Master. He must be a man of invincible patience, and singular observation: he must study Children that will teach them well, and reason must rule him that would rule wisely: he must not take advantage of an ignorant Father, nor give too much ear

to an indulgent Grandmother: the common good must out-weigh his private gains, and his credit must outbid gratuities: he must be diligent, & sober, not too familiar, nor too reserv'd, neither amorous nor phantastick: just, without fierceness: merciful, without fondness: if such a one thou meet with, thou hast found a treasure, which if thou know'st how to value, is invaluable.

CHAP. LXXXIII.

LEt not thy laughter handsel thy own jest, lest whilst thou laugh at it, others laugh at thee: neither tell it often to the same hearers, lest thou be thought forgetful, or barren. There is no sweetness in a Cabage twice sod, or a tale twice told.

CHAP. LXXXIV.

IF Opinion hath lighted the Lamp of thy Name; endeavour to encourage

courage it with thy own Oyl, leſt it go out and ſtink. The chronical diſeaſe of popularity is ſhame. If thou be once up, beware. From fame to infamy is a beaten road,

CHAP. LXXXV.

CLenſe thy morning ſoul with private and due devotions; till then admit no buſineſs: the firſt born of thy thoughts are Gods, and not thine, but by ſacrilege: think thy ſelf not ready till thou haſt prais'd him, and he will be always ready to bleſs thee.

CHAP. LXXXVI.

IN all thy actions think God ſees thee, and in all his actions labour to ſee him; that will make thee fear him, this will move thee to love him. The fear of God is the beginning of knowledge, and the knowledge of God is perfection of love.

CHAP.

CHAP. LXXXVII.

LEt not the expectation of a reversion entice thy heart to the wish of the possessours death, lest a judgement meet thee in thy expectation, or a curse overtake thee in the fruition. Every wish makes thee a Murtherer, and moves God to be an Accessary. God often lengthens the life of the Possessour with the days of the Expectour.

CHAP. LXXXVIII.

PRize not thy self by what thou hast, but by what thou art, he that values a jewel by her golden frame, or a book by her silver clasps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

CHAP.

CHAP. LXXXIX.

LEt not thy Fathers, nor the Fathers, nor the Church thy Mothers belief, be the ground of thine. The Scripture lies open to the humble heart, but lockt against the proud Inquisitour; he that believes with an implicite Faith, is a meer Emperick in Religion.

CHAP. XC.

OF all sins, take greatest heed of that which thou hast last, and most repented of. He that was last thrust out of doors, is the next readiest to croud in again: and he that thou hast sorely baffled, is likeliest to call more help for a revenge. It is requisite for him that hath cast one Devil out, to keep strong hold lest seven return.

CHAP. XCI.

IN the meditation of divine myſteries, keep thy heart humble, and thy thoughts holy; let Philoſophy not be aſham'd to be confuted, nor Logick bluſh to be confounded; what thou canſt not prove, approve; what thou canſt not comprehend, believe; and what thou canſt believe, admire; ſo ſhall thy ignorance be ſatisfied in thy faith, and thy doubts ſwallowed up with wonders. The beſt way to ſee day light, is to put out thy candle.

CHAP. XCII.

IF opinion hath cried thy name up, let thy modeſty cry thy heart down, leſt thou deceive it, or it thee: there is no leſs danger in a great name, than a bad; and no leſs honour in deſerving of praiſe, than in the enduring it.

CHAP.

CHAP. XCIII.

USe the holy Scriptures with all reverence; let not thy wanton fancy carve it out in jests, nor thy sinful wit make it an advocate to thy sin: it is a subject for thy faith, not fancy; where wit and blasphemy is one trade, the understanding's bankrupt.

CHAP. XCIV.

DOst thou complain that God hath forsaken thee? it is thou that hast forsaken him: 'tis thou that art mutable: in him there is no shadow of change; in his light is life: if thy Will drive thee into a Dungeon, thou mak'st thy own darkness, and in that darkness dwells thy death; from whence, if he redeem thee, he is merciful, if not, he is just: In both he receives glory.

CHAP.

CHAP. XCV.

MAke use of time, if thou lov'st eternity: know, yesterday cannot be recall'd, to morrow cannot be assured; to day is only thine; which if thou procrastinate, thou loseſt, which lost, is lost for ever. *One to day*, is worth *two to morrows*.

CHAP. XCVI.

IF thou be strong enough to encounter with the times, keep thy station; if not, shift a foot to gain advantage of the times. He that acts a Begger to prevent a Thief, is nere the poorer. It is a great part of wisdom sometimes to seem a fool.

CHAP. XCVII.

IF thou intend thy writings for the publick view, lard them not too much

much with the choice lines of another Authour, lest thou lose thy own gravy: what thou hast read and digested, being delivered in thy own stile, becomes thine. It is more decent to wear a plain suit of one entire cloth, than a gaudy garment checquer'd with divers richer fragments.

CHAP. XCVIII.

IF God hath blest thee with inheritance, and Children to inherit, trust not the staff of thy family to the hands of one. Make not many Beggers in the building up of one great Heir, lest, if he miscarry through a prodigal will, the rest sink through a hard necessity. Gods allowance is a double portion: when high blood, and generous breeding, break their fast in plenty, and dine in poverty, they often sup in infamy. If thou deny them Faulcons wings, to prey on fowl, give them Kites stomacks, to seize on garbage.

CHAP. XCIX.

BE very vigilant over thy Child in the *April* of his understanding, lest the frosts of *May* nip his blossoms. While he is a tender *Twig*, streighten him; whilst he is a new *Vessel*, season him; such as thou makest him, such commonly thou shalt find him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters, to the utmost of thy ability, and his capacity. Season his youth with the love of his *Creatour*, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectifie than curb it; but reckon idleness among his chiefest faults. Above all things, keep him from vain, lascivious, and amorous Pamphlets, as the *Primmers* of all Vice. As his judgment ripens, observe his inclination, and tender him a *Calling* that shall not

cross

croſs it: forced *Marriages* and *Callings* ſeldom proſper. Shew him both the *Mow*, and the *Plough*; and prepare him as well for the danger of the *Skirmiſh*, as poſſeſs him with the honour of the prize. If he chuſe the profeſſion of a Scholar, adviſe him to ſtudy the moſt profitable Arts: *Poetry*, and the *Mathematicks*, take up too great a latitude of the ſoul, and moderately uſed, are good *Recreation*; but bad *Callings*, being nothing but their own *Reward* If he chuſe the profeſſion of a *Souldier*, let him know withall, *Honour* muſt be his greateſt wages, and his enemys his ſureſt *Paymaſter*. Prepare him againſt the danger of a War, and adviſe him of the greater miſchiefs of a *Garriſon*. Let him avoid *Debauchneſſe*, and *Duells*, to the utmoſt of his power; and remember he is not his own man, and (being his Countries ſervant) hath no eſtate in his own life. If he chuſe a *Trade*, teach him to forget his Fa-

thers

thers *House*, and his Mothers *Wing*. Advise him to be conscionable, careful, and constant. This done, thou hast done thy part, leave the rest to *Providence*, and thou hast done it well.

CHAP. C.

CONvey thy love to thy friend, as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee: that friendship will not continue to the end, that is begun for an end.

MEditation is the Life of the Soul, Action is the Soul of Meditation, Honour is the reward of Action: So meditate, that thou may'st do; so do, that thou may'st purchase Honour, for which Purchase, give God the Glory.

FINIS.